

America

January 7, 1950

Vol. 82, Number 14

A CATHOLIC REVIEW OF THE WEEK

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Prospect for Congress

As our first issue of the new year goes to press, there is much speculation about the burden of President Truman's annual message on the State of the Union but no reliable information. What he intends to say remains a well-kept secret, known only to the White House inner circle and a few party leaders. Rather than speculate on its contents, we prefer to note several hold-over issues which will keep an election-conscious Congress busy until spring. First of all, there is Federal rent control, which is scheduled to expire on June 30. Some of the legislators, convinced that the housing shortage is over, want to abandon one of the few fields where anti-inflation controls have been a real success. A good many others, chiefly representatives from large urban centers, will fight for a one-year extension. So far as they can see, builders in their bailiwicks are at least a year away from licking the housing shortage. There will be a hot fight, too, over the ERP appropriation for the next fiscal year, and something like a genuine Donnybrook over the bill to repeal Federal taxes on oleomargarine. The price the housewife now pays for oleo reflects a ten-cent-a-pound tax and the cost of a license fee required of all dealers. Last year, after years of effort, a coalition of Southern Democrats and big-city Congressmen from both parties jammed through the House an Administration bill repealing all Federal oleo taxes. Dairy-State Democrats and rural Republicans are ready in the Senate for a fight to the finish. They may even stage a filibuster. After disposing of the oleo issue, the Senate must take up a House-approved bill liberalizing the Social Security Act. There will be a battle on this issue, too. Regardless of what the President may say in his State of the Union message, the second session of the 81st Congress will be a lively one.

Penance in the Holy Year

It is remarkable with what urgency God has, in modern times, called His children, and particularly the children of His Church, to penance. At Lourdes, for example, and still more strikingly at Fatima, the burden of Our Lady's message was that the Church must do penance for the world's sins. The special privilege granted this year of the celebration of midnight Mass on the opening of the New Year was the Church's way of repeating that message to us. The Mass was allowed only if it constituted part of a two-hours' service of public prayer to God and the Blessed Virgin Mary, according to the intentions of His Holiness. The motive of penance, with which the Holy Year thus opened, must be kept before our minds all during the Year. It is easy to forget it. Even those who go to Rome can lose sight of the fact that a pilgrimage ought to be penitential, even though made in luxury liners or strato cruisers. Those who do not make the pilgrimage can still more easily overlook the Holy Year's penitential significance. The New Year's midnight Mass was a strong initial reminder. Perhaps the best way to live up to the expectation of the Church in 1950 will be to set your alarm early and attend Mass on weekdays.

CURRENT COMMENT

The universe of Dr. Einstein

When Copernicus published his great work on astronomy in 1543, two things were very plain and evident to most men: the solid, immovable earth under their feet, and the sun moving overhead. But Copernicus, dissatisfied with the complexities of the current Ptolemaic astronomy, felt that the solar system could be explained much more simply by putting the sun at the center of things and letting the planets revolve around it. After Copernicus' death other men verified his hypothesis and gave more exact formulation to its laws. To Copernicus, however, must go the glory of having provided the system, the germ-idea fruitful in knowledge of our stellar universe. In 1687 Sir Isaac Newton published his *Principia*, in which he formulated the laws of gravitation, again giving science a system and a key to the more exact study of the movements of material bodies, whether heavenly or terrestrial. By the beginning of the twentieth century, further refinements of measuring instruments and farther probing of the depths of space revealed seeming contradictions to which the universe of Newton offered no solution. In 1905 Albert Einstein proposed his Special Theory of Relativity, which substituted for current concepts of space and time the unity of the "space-time continuum." It was a revolution in thinking even more startling than that of Copernicus, since it involved not merely a rearrangement of the heavenly bodies but a whole new concept of space and time. In further developments of his theory, Einstein asserted the equivalence of matter and energy—an assertion which found dramatic confirmation over Hiroshima. One major step remained to be taken. Over the vast reaches of the stellar universes the theories of Einstein opened the door to more and more knowledge, bringing the phenomena of astrophysics into greater unity and simplicity. But the tiny universe of the atom was still explained—so far as it was explained—by the electromagnetic laws formulated by Clerk Maxwell (1831-79). It was Einstein's ambition to bring the atomic phenomena, along with the stellar phenomena, under one system that would show all the manifestations of matter in the universe to be governed by one law. His relativity theory explains gravity, not as a "force" exerted by bodies, but as a consequence of the structure of the space-time continuum. His ambition has been to construct a continuum which would similarly explain electromagnetic forces as well. This he now thinks he may have done. The Princeton University Press

announced on December 26 that the third edition of Einstein's *The Meaning of Relativity*, to be published in February, will contain this last development of his theory. In scientific fashion, Dr. Einstein puts forward his hypothesis modestly, content to await the test of experimental verification by the physicists of tomorrow.

Union wins "hot cargo" decision

The Teamsters Union has just driven a four-ton truck through the secondary-boycott provisions of the Taft-Hartley Act. It took them two years to do the job. Back in January, 1948, one Henry V. Rabouin, operator of a truck line called Conway's Express, charged that a teamster local in upstate New York was boycotting him. Its members in three other firms were refusing to load any goods shipped in his trucks. Accordingly, the general counsel of the National Labor Relations Board, as required under the anti-boycott provisions of T-H, obtained an injunction against the union from a Federal Judge in Albany. After the injunction had been in effect for twenty-three months, NLRB handed down its decision. It found the union not guilty. Pointing out that Section 8 (b) (4) (A) of the Taft-Hartley Act forbids a union to enforce a boycott by engaging in strikes or stoppages, it argued that in the case of Conway's Express there was no question of a strike or stoppage. The union had merely instructed shop stewards in three other trucking firms not to handle goods transported to them for reshipment in Conway trucks. This, the Board said, the union had a contractual right to do, since the three firms were parties to an area agreement whereby the union was free not to handle the goods of any employer with whom it had a dispute. The union, therefore, did not force any of the firms, by means of a strike or stoppage, to treat goods carried by Conway's Express as "hot cargo." The Taft-Hartley Act, stated the Board, forbids certain means of enforcing secondary boycotts; it does not forbid boycotts themselves. Any other interpretation of the law would mean that the employer is not free "to deal with whatever firms, union or not union, he chooses." As a result of this decision, unions are now free to write "hot cargo" and "struck work" provisions into their contracts with employers. Wherever an employer is willing to help a union maintain good working conditions in an industry, the secondary boycott becomes a lawful means to that end.

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Commonwealth keynote

To Britons and Commonwealth members the world over, the Christmas day broadcast of King George VI sounded the keynote for the year ahead. The tone was courageously hopeful. Speaking of the season as a time when grown-ups take pleasure in giving joy to the children of their families, the King expressed a hope that the same spirit might enliven the international family of nations. Britain has weathered some severe storms within the past fifty years. Her last four years have afforded her little respite from the hardships of a war in which she stood in the front ranks. Political and social reconstruction has all but drained the great strength which once earned her the title of mistress of the seas. Her latest and perhaps her most critical trouble, her dollar shortage, has yet to be overcome. But Spartan times have bred a hardy Spartan generation to cope with it. In her colonies and dominions the Commonwealth is more fortunate. India has in our day wrought out her own free charter and cut the ties of dependence upon England, while still maintaining a mutually beneficial membership in the Commonwealth. Canada, reflecting the prosperity of her powerful sister democracy to the south and still only scratching the surface of her vast resources, does not share Britain's dollar embarrassment and is striving to help the mother country. Australia and New Zealand, both with new governments in power, promise a continuation of the many social improvements brought them by the welfare state while new opportunities are afforded their peoples for private enterprise. Things are looking up in the Commonwealth.

The answer to communism

What is the secret of the present success of communism, particularly in the Far East? Archbishop Egidio Vagnozzi, Apostolic Delegate to the Republic of the Philippines, asked this question at a Knights of Columbus Convention in Manila on November 30, 1949. His answer is well worth pondering. The success of atheistic communism, according to the Archbishop, is not due to any inherent goodness in the system but rather to the fact that "the social system which they (the Communists) are determined to supplant . . . is incapable of its own defense." It, too, charged the Archbishop, is guilty of a materialism all its own since it has endorsed a brand of liberal capitalism which proclaims a total separation of religion and morality, on the one hand, and of capital and labor on the other. It may have been the intention of the Apostolic Delegate to jolt his audience out of an ill-advised complacency. Certainly he marshalled enough facts calculated to have that effect. Skilled Filipino workers in Manila receive an average wage of about \$3.75 a day. The average for the entire country is but \$1.65. The agricultural worker lives on less than \$1 a day and in some places on a little more than fifty cents. The Archbishop also painted a grim picture of living conditions—slum areas where the stench of backed-up sewers and uncollected garbage is sickening; families of six living in one room and paying \$25 a month for the privilege. The mere fact that up to 50 per cent of the wage earner's

salary is paid out for food, and that this food is hardly enough to give sufficient nourishment, indicates the grave plight of the working classes. It may seem unfair to point a finger at the Philippines, since similar, or worse, conditions exist elsewhere. Because of them China, for one, has already fallen prey to communism. The communist threat to the Far East can be blunted by a show of military power; it can be finally dissipated only by a social system based on justice and charity.

A nation is born

The Dutch have finally bowed to the inevitable. The free status of the Republic of Indonesia has been an accomplished fact since December 27, when Queen Juliana formally granted independence to the new nation. Though the Dutch were committed to the principle of "Home Rule" for the Islands as early as 1941, it was "Home Rule" with strings attached. The internal strife for the past three years, during which the Dutch found themselves in the same position as the French in Indo-China (AM. 12/31/49, p. 377), more or less compelled to grant complete independence. Eventually they could have put down resistance to their colonial authority, but it would have meant risking the friendly attitude of the United States. Besides, the Indonesian Republican movement had the sympathy of similar movements all over the East. To suppress it would have been playing into the hands of international communism, which is already taking advantage of a similar situation in Indo-China. The Dutch have naturally been concerned over their economic interests in the Islands. The Indonesians have made it clear that in this regard they mean to follow a "realistic" policy of good will toward the Dutch. Foreign capital will not be forced into native ownership. They propose no more than the nationalization of railways, inter-island shipping and public utilities. On the political front the chief dispute has concerned the position of the Dutch Crown. Was the symbol of the Queen's sovereignty to be retained? The settlement has been made on the lines of the arrangement between India and Great Britain. A Netherlands-Indonesian union, a relationship of "free will and equality," has been created with Queen Juliana at its head. The future of the new Republic depends on the ability of Indonesian leaders to cope with extremist elements, who will be supported by the Chinese Reds. If Indo-China crumbles, the United States of Indonesia will surely feel the impact.

Catholics in Indonesia

Indonesia has long been a field fruitful in conversions to Catholicism. Today Catholics there number 785,000. According to Archbishop de Jonghe, Apostolic Delegate to the new Republic, 150,000 Indonesians have joined the Church since 1942. This thronging of converts into the Church is very remarkable, since the Dutch colonial administration has always considered the Indonesians as Islamic. Elsewhere in the world conversions from Islam are very slow. The new Republic's Catholics stand up for their rights, too. They recently helped to vote down a resolution before the Inter-Indonesian Congress which

would have made the teaching of Mohammedanism obligatory in state schools. They argued that such a resolution would have violated the religious freedom guaranteed under their new constitution. Despite these bright spots, the prospects for Catholicism in the archipelago show some shadows. There, as elsewhere, war has left its scars on the missions. The Japanese occupation in 1942 and the subsequent internment of Dutch missionaries crippled their apostolic work. The violent struggle for independence has had a similar result. For these reasons most of the increase in conversions has been confined to the outer islands. Some Catholics in Sumatra have not seen a priest since 1942. Seventy mission schools in Java were destroyed during the communist uprising last year. The greatest weakness of the Church in the islands is the small number of native priests. Declared Archbishop de Jonghe:

We have only sixty-seven Indonesian priests. For a territory as extensive as from London to Stalingrad, we have only two major seminaries and two minor seminaries. It would have been better to have made priests at the same time as the first conversions were made, as was done in the early Church, in China and in Indo-China.

With such a small mustard-seed of native clergy the Indonesian Church will remain a mission field for many years to come. But its progress and prospects under the independent Republic augur well.

Japanese POW's keep Russia's face red

Another Russian official recently staged a walkout on an international parley. This time it was not Gromyko, but General Derevyanko, Soviet representative on the Allied Occupation Council for Japan. He got huffy because some very pointed questions were directed to him about the fate of approximately 377,000 Japanese prisoners of war that the Western nations (and Japan) claim are still unaccounted for by Soviet figures. Public feeling in Japan has recently become so tense over these missing POW's that the Russian embassy has been besieged by crowds of Japanese mothers, wives and ex-prisoners. Their anxiety and resentment has been fanned by new revelations, made to a special Parliamentary committee, of the horrible brutalities and high death rate in Russian prison camps. Simultaneously, Moscow announced that twelve Japanese officers (presumably POW's, though no details were given) are on trial for having plotted to use germ warfare. Most Western observers see in this move an effort to distract the world from the fate of the POW'S. One result of Russia's brutal stupidity in the matter has been to embarrass dreadfully the small Japanese Communist Party. More than that, the Kremlin is offering the West a golden chance to give the Far East proof positive that communism has no higher regard for the yellow man than it has for any other individual. That is why the West, and particularly the United States, cannot let this issue die. It is a vital issue, first because it concerns human rights and dignity, second because it is one more roadblock that may prevent Russia from completely winning the Far East. Even the Chinese Reds, once their honeymoon with Stalin is over, will come to

realize that their fate is little better than that of the Japanese POW's. Our propaganda must be directed to showing that fact to the rest of the Far East—especially to Indo-China, Indonesia and the teeming millions of India and Pakistan—before it is even tempted to embark on a honeymoon.

Common action—English expectation

The London *Times* "leader" of October 30, "Catholicism Today," evoked such a spate of correspondence (AM., 12/3/49, p. 271) that the British editor was moved to sum up the situation on November 29. In his opinion:

It is not likely that the divisions . . . created [by the Reformation] will be removed by mere negotiation or even by conscious and systematic propaganda. Diplomacy, intellectual persuasion and the apparatus of conciliation play only a minor role in the history of the Church. On many fundamental matters of faith and morals a logically insoluble deadlock exists between the Church of Rome and the other Western Churches.

The correspondence disclosed, however, a desire for better understanding between Catholics and non-Catholics. So the *Times* editor thought. It also suggested to him the scope of common action on problems in the temporal order. For "where the Churches are agreed on moral questions of contemporary importance, this agreement should be jointly expressed." In addition to publicly acknowledged agreement of church bodies on moral questions, there is ample basis for cooperative effort of religious-minded men on civic and international issues. Perhaps in his address at the Columbus, Ohio, Institute (AM., 11/26/49, p. 336) Thomas H. Mahony, president of the Catholic Association for International Peace, had in mind a statement of those bases as outlined in the pamphlet "The Pattern for Peace and the Papal Peace Program," issued by his organization in 1944. Four principles of cooperative effort are stated:

- 1) a religious conviction as to the sovereignty of God over nations as well as over individuals; 2) a right conscience as to the essential demands of the moral law in social life; 3) a religious respect for human dignity in oneself and in others—a dignity with which man is invested inasmuch as he is the image of God; and 4) a religious conviction as to the essential unity of the human race.

On this basis, men of good will, though professing different religious faiths, can work harmoniously together for civic goals.

The Arab refugees remain

Bitter, rival nationalisms of the Near East continue to frustrate the United Nations decision on the internationalization of Jerusalem. The same implacable forces block a permanent solution of the plight of the refugees there, 1,099,000 of whom are receiving UN relief. On December 4, 1948 the General Assembly called for the return to their homes of the refugees of the Palestinian war. Israel said No. A plan for the economic development of the Near East, suggested by George C. McGhee

of the U. S. State Department, envisioned resettlement of the refugees in neighboring countries. The Arab States said No. The sessions of the UN Conciliation Commission at Lausanne last Spring were stalemated by Arab insistence that the problem of the refugees be dealt with prior to any discussion of a general political settlement. Israel said No. The UN Economic Survey Mission for the Middle East, approved by the Conciliation Commission on August 24, found its ambitious hopes blocked by the same nationalist enmities. With Gordon R. Clapp, head of TVA as chairman, the Mission realistically recommended an on-the-spot "make-work" program, concentrating principally on conservation projects employing much manual labor. For the first eighteen months of this program, which began January 1, the General Assembly voted an appropriation of \$54,900,000. The United States, which will be expected to underwrite the largest share of the cost, has been insisting that Israel and the Arab countries join in solving the refugee problem. Incidentally, the UN has expressed the thanks of its fifty-nine members to "the numerous charitable and humanitarian organizations which have materially assisted" in the relief program in the past. Catholics throughout the world have contributed \$5 million—\$1,250,000 coming from America—in the last eighteen months to bring relief to the refugees in the land of the Prince of Peace.

Italy campaigns for souls

Italy appears to be taking the lead in its earnest answer to Pope Pius' plea for souls during the new Holy Year. In his Christmas talk the Holy Father stated his desire that 1950 be "the year of the great return of all mankind to the divine plan." On Christmas day, the first day of the year of grace, Camille M. Cianfarra, the New York *Times*' Rome correspondent, reported that the alert members of Italy's Catholic Action were to be sent into highways and byways to bring souls back to God. Members of Catholic Action, aided by other Catholic lay organizations, will strive first to gain for the faith atheists belonging to Italy's anti-Catholic and communist parties. They will attempt to win over to active Catholic ways those others who belong to the Church but do not lead true Catholic lives. And this Italian program, long prepared, is not to be mere pious wishing. More than four million members of Catholic Action are scattered up and down the length of Italy. Through their well-organized activities, meetings are to be conducted, lectures given, motion pictures shown, printed matter explaining Catholic ways handed out. The work is to be accomplished largely through individual contact. The whole campaign is under the tested leadership of Luigi Gedda, the outstanding Catholic layman who founded the Civic Committees that won for the West the crucial 1948 Italian elections. Under his capable guidance it seems certain that ancient Italy is again to offer successful proof of its revitalized Christian energy. Catholics around the globe must profit by Italy's example. Many souls will be saved for Christ this year if true Catholics actively bring them in contact with the grace of God.

WASHINGTON FRONT

The well-publicized visits of Oscar R. Ewing, Federal Security Administrator, to various centers in Great Britain and on the Continent may be taken as a sure sign that the Truman Administration is going to go all out in the second session of this Congress for an increase in social-welfare benefits, including health insurance. This effort started in the first session.

Mr. Ewing's trip abroad was primarily made to study the long-established health-insurance systems in England, Scotland, Scandinavia and Switzerland, but we may be sure he did not neglect other aspects of the total welfare picture. In the interviews he has given, of course, Mr. Ewing has stressed his interest in health insurance, and has given indications that in several aspects he will very materially modify the Administration bill on this subject upon his return.

Two of these changes will have to do with averting collision between patients and doctors in jacking up payments against the government, and in avoiding an overwhelming rush to doctors and hospitals by people with trivial or imaginary ailments, the latter by the simple expedient of imposing an advance payment of \$2 or \$3 for each medical service rendered. This has been done in Switzerland with good results.

Old Age and Survivors Insurance and Vocational Rehabilitation (of non-veterans) are also due for quite a run in Congress, and here an interesting question arises because of the parallel drive to secure welfare funds by collective bargaining between labor and management. OASI, of course, is especially involved here, for it has begun to be questioned in some quarters whether public pensions and relief have not come into competition with private welfare funds in industry. The answer is, of course, that the public benefits from Federal sources are at present grossly inadequate. William Green, of the AFL, testifying on H.R. 2893 (to increase coverage and benefits under OASI) before the House Ways and Means Committee, in answer to a question, gave it as his personal opinion that the increase asked for would much diminish the demand for welfare funds in labor-management contract negotiations. Also, New York City last year spent, out of State and city funds, nearly \$43 million for old-age relief and some \$54 million for child dependents, out of a relief cost of \$184 million. Other large cities spent proportionately.

Vocational Rehabilitation, while essentially a welfare security agency, has also interesting contacts with labor. It has a bill pending (S. 273, H.R. 5577) asking for more grants to States for additional facilities for plant re-training, etc., of those disabled in industry. It does, not, however, come anywhere near taking care of industrial casualties and returning them to useful production through its plans in each of the States.

WILFRID PARSONS

UNDERSCORINGS

The National Federation of Catholic College Students is planning to bring 2,000 American student pilgrims to Rome for the international meeting of students in that city, Aug. 27-30. The pilgrimage leaves the United States Aug. 3 and returns Sept. 9. Students have a choice of five tours; over-all prices are from \$520 to \$554. One tour includes the World Congress of Pax Romana, at Amsterdam in August. Another includes the five-week summer school at Fribourg in Switzerland. This tour will cost an estimated \$185 extra. Brochures containing detailed information are obtainable from William Dodds, St. Mary's University, San Antonio, Texas. All other inquiries should be addressed to the International Catholic Travel Committees, 39 West 55th St., New York, N. Y. ► Spurred on by our exhortation to write to the Editor in our issue of Dec. 17, Rev. Bro. William Cyril, F.M.S., writes to tell us of the golden jubilee celebrations recently concluded by the Marist brothers in Mexico. One of the four pioneer Brothers of 1899, Bro. Pierre Damien, came from France for the occasion. In Mexico City 50,000 spectators turned out for a celebration at the Olympic Stadium. One hundred and forty Brothers and an overflow crowd of pupils and alumni attended the High Mass sung by Archbishop Martinez of Mexico City at the Basilica of Our Lady of Guadalupe.

► Paul D. Williams, of Richmond, Virginia, one of the founders of the Catholic Committee of the South, and for two years president of the non-denominational Southern Regional Council, was recently named a Knight of St. Gregory by Pope Pius XII. AMERICA rejoices in this honor paid to an old friend and a valiant fighter for Catholic social doctrine, particularly in the field of interracial justice.

► The National Urban League's annual report for 1949 shows more and more doors of employment opportunity opening to Negroes. In recent months the League has placed qualified Negroes as engineers, chemists, accountants, telephone operators, etc. Among the more prominent firms employing Negroes according to skill are RCA, General Electric, Royal Typewriter, General Cable, du Pont, Socony-Vacuum, Union Carbon and Carbide.

► According to an official report received from Belgrade by the Catholic Intercontinental Press (Rome), Tito's government will allow Catholics to make Holy Year pilgrimages to Rome. About 49 per cent of the Yugoslavs are Serbian Orthodox; 38 per cent are Catholics; 11 per cent are Moslems.

► Surprised Germans are still commenting on a recent statement by Pastor Niemöller to the effect that most Germans would prefer a unified Germany under communism to the present East-West split, reports Religious News Service, Dec. 27. Niemöller is said to regard the Adenauer government as having an undue preponderance of Catholics.

C.K.

Christ's open door

Two days before what was reported as the gayest Christmas in ten years Pope Pius XII addressed his annual Christmas Eve message to the world. The Holy Year, beginning the following day, occupied the Supreme Pontiff's thoughts. The content of his talk is symbolized in the opening of the great Holy Door of the Basilica of St. Peter. He wants the world to see that this opening is no exclusively family affair, significant only for Catholics desirous of gaining the Holy Year indulgences. The whole address regards the opening of the Holy Door as an invitation to turn from the false, secularist, "natural" outlook on life which is wrecking souls and civilization, and to accept the supernatural viewpoint of Christ.

First, agnostics and atheists are invited to come out of their lonely exile to "return to the deep and calm consideration of the reason of things." Rising step by step along the scale of creatures from effect to cause they will at last find their tranquil repose in God. In Him each one will discover "the humility and docility befitting a creature."

Those who believe in God and are yet sinfully weak—Catholics and others—are invited to leave behind them their sinful compromising and to enter the Holy Door contrite with the Prodigal Son. To all those who believe in Christ and are separated from Rome a warm and paternal invitation to unity is sent out by the Holy See. Of special interest in the light of the approaching Chair Unity Octave is the Pope's message that the Holy Door is open for all such believers. Although many Protestant spokesmen immediately rejected this plea for ecclesiastical unity in the True Church, we must remember that other forms of cooperation are still open to all believers. The present Pontiff has been called the "Pope of cooperation." Nothing in his message unsays what he has said before about the necessity of combined efforts by all "men of good will" to save and improve the civilization we have inherited.

The Pontiff's lengthiest invitation came in his plea that the Holy Year "be the year of the great return of all mankind to the divine plan." For about two centuries man has tried to substitute for the order of life set up by God a pattern of conduct of his own choosing. His failure is evident on two levels, social and international. In relations between nations the Pope pleads again for the reunion of the great international family of nations "bent on the advancement of common interest, through mutual aid and a fair distribution of this world's goods which are a treasure entrusted to men by God."

Socially, the Holy Father says, man has broken away from "his real created nature with its origin and destiny in God." He has substituted for this the idea of a type of man

whose conscience is a law unto himself, who is his own legislator brooking no control, who has no responsibility towards his fellows and society, with no destiny beyond the earth and no other purpose than the enjoyment of finite goods, with no rule of life except that of the *fait accompli* and the unbridled satisfaction of his desires.

EDITORIALS

In answer to this error of individualism rose the totalitarian falsehood, equally destructive of the divine order and of the dignity of the human person. The followers of both schools are invited to return to the sound Christian principles the practice of which assures justice, with proper respect for legitimate freedoms.

In concluding his address Pope Pius encouraged the people of Rome to show a special charity to the pilgrims visiting the Holy City this year. He also invited them to give good example by a sincere practice of their religious duties.

All Catholics must include themselves in this invitation. All are called by the Pope to earnest acts of reparation and of expiation for sin during the Holy Year. All must give abundant good example and right leadership to help in the efforts to bring individuals, nations and dissident churches to Our Lord's feet. "Every conversion is to me a miracle," a professor in a great non-Catholic university said recently, and indeed each conversion must be a miracle of God's guiding grace. God will not be outdone in generosity. If each individual Catholic does his generous portion of praying, of penance, of good works, there can be no telling how much miraculous good God's outpouring grace will accomplish in the Holy Year 1950.

The President on the meaning of Christmas

The charge is made—and we have made it ourselves in these columns—that this is an age of secularism, an age when the existence of God, if it is so much as admitted, has little influence on the lives of individuals and nations. That charge is frequently further refined into the accusation that the United States is perhaps the most secularistic of all countries.

The first element of the charge is, we believe, largely true. The second element, if not entirely true, is at least close enough to the facts to cause us to take serious thought about the place of religion in American life.

It is particularly heartening for those who are concerned about the secularization of American life to have their solicitude buttressed from time to time by the President of the United States in his official remarks. Religious leaders are expected to insist that religion is the heart and soul of complete individual and national life. Those who do not agree will discount such statements as being the "party line" to which the religious mentors must adhere. But when the President echoes in his official language the convictions of religious leaders,

the chances are that many who might scoff at them will give an attentive ear to him.

The President, in two of his official Christmas messages, strengthened the hand of those who are working to make religious motivation a vital factor in the life of our country.

The first was his telegram of good Christmas wishes to the Holy Father. Mr. Truman strikes to the heart of the necessity of religious motivation when he points out that

the summons of peace on earth, good will toward men, has come ringing down the ages, giving direction to the thought and the action of every human being whose life is lived according to God's purpose.

This "divine call" is "personified in the birth and the mission of the Saviour"; it generates the dynamism of our efforts

to persuade and encourage the leaders of the few nations not following this path to an enlightened and advancing world order founded on morality, justice, truth and freedom to permit their peoples to live also as good neighbors, and to join with the multitude in striving to build a world wholly and truly at peace.

It is the meaning of Christmastide that impels the President to declare to the Holy Father that the United States, "mindful of its Christian heritage, and of the moral tenets that alone can lead to the good and the true in the lives of the far-flung community of the nations as in the lives of individuals . . . gladly re-dedicates its efforts to the creation of a peaceful and advancing world order."

The President's second message was given in connection with the lighting of the national community Christmas tree on the White House grounds. The insistence on religious motivation was even more marked in the simple, intimate remarks:

We miss the meaning of Christmas if we consider the Incarnation as an indistinct and doubtful, far-off event unrelated to our present problems. We miss the purport of Christ's birth if we do not accept it as a living link which joins us together in spirit as children of the ever-living and true God. In love alone—the love of God and the love of man—will be found the solution of all the ills that afflict the world today . . . In the spirit of the Christ-child—as little children with joy in our hearts and peace in our souls—let us, as a nation, dedicate ourselves anew to the love of our fellow men.

Such remarks from the head of the nation that has, in God's providence, the burden of leadership of the free world, do not merely strengthen at home the hands of those striving to deepen religious motivation. They also make a profound impression abroad. There, despite unreligious and even anti-religious governments, the great masses of the people wait with perhaps unconscious eagerness to hear *some* secular leader echo the great Christian truths which unfortunately are to be found nowadays almost exclusively in the utterances of religious leaders.

That Mr. Truman's remarks were thus far-reachingly statesmanlike only reveals further their truth that the birth of Christ is the source of the renewal of the temporal order.

Business outlook

For the merchant along Main Street, the Christmas season, despite unfavorable weather over large parts of the country, was one of the best ever. Though dollar volume was down slightly from the lofty levels of the past two years, unit sales were actually higher. The drop in dollar volume was, of course, the result of lower prices, which, in big department stores, were estimated to have been seven per cent below 1948 levels. As the old year closed, most retailers were optimistic over the outlook for the months immediately ahead.

A similar optimism pervaded industrial circles. The National Association of Purchasing Agents, reporting on conditions in December, could descry no sign of the usual seasonal decline. There were plenty of orders on the books, and they were firm; inventories were in good shape; employment was more than satisfactory for this time of the year. Almost everybody was sure that business would thrive during the first quarter of 1950, and many saw clear and profitable sailing ahead at least until July.

Even Wall Street, which all along has been bearish on the postwar boom, reflected the buoyancy current throughout business. As prices on the Big Board moved to the highest levels of the year, some of the more cautious observers were just about ready to concede that the Street finally had a bull market on its hands. Whether it has or not really makes little difference, since the time seems to be gone, if there ever was such a time, when the behavior of the stock market can be regarded as a reliable barometer of business weather.

While most government economists were guarded in their predictions, there was a strong feeling in Washington that the outlook was excellent. The Secretary of Commerce, Charles Sawyer, made this official when he predicted on Christmas Day that business would start the New Year at the same high level of activity which it maintained during the last six months of 1949.

How high that level was is only now becoming evident. The national income last year, according to Mr. Sawyer, came to \$226 billion—only two per cent below 1948. When one realizes that on a nation-wide basis the difference was due not to lower volume but solely to lower prices, the reason for the Secretary's optimism becomes more understandable. High volume means high employment and high employment means high levels of purchasing power. A small decline in prices, such as occurred last year, far from being a sign of sickness, is rather an indication of health. During an inflationary period—like the one we have been through since 1946—a modest but orderly price decline increases the purchasing power of consumers without destroying business confidence, thus promoting both stabilization and continued high production.

In this generally favorable picture there is, however, one very disturbing feature. Paradoxical as it may seem, unemployment is likely to grow all during 1950. This can happen in a period of high business activity because our labor force is constantly growing. Every year about

600,000 young men and women leave school and go looking for jobs. Moreover, the ranks of the job-seekers are increased by industry's ceaseless search for more efficient means of production. Year in and year out, technological progress displaces thousands of workers, exactly how many we don't know. All in all, if unemployment is not to rise, industry must create about a million new jobs every year. Can it do this during 1950? That is a big question in all the form books.

There are other question marks, too—such as the trend of farm income at home, and unsettled conditions in Europe and Asia—but the prospect on the whole is good. We should be able to raise the living standards of our people during 1950 and still continue those beneficent, peace-fostering activities abroad which the Holy Father generously commended in his reply to President Truman's gracious greeting at Christmas.

The Genocide Convention

It appears that the U.S.-approved Genocide Convention, adopted unanimously by the UN Paris Assembly December 9, 1948, will finally be presented to the Senate for ratification. According to reports, hearings will soon open before Senator Brien McMahon's subcommittee of the Foreign Relations Committee.

The Convention "confirms that genocide, whether committed in time of peace or in time of war, is a crime under international law," and defines the crime as "certain acts with the intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such."

At Paris the U.S. delegation strongly supported the Convention. Said U.S. representative Ernest A. Gross:

It seems to the United States delegation that in a world beset by many problems and great difficulties, we should proceed with this convention before the memory of recent horrifying genocidal acts has faded from the minds and conscience of man. Positive action must be taken now. My Government is eager to see a genocide convention adopted at this session of the Assembly and signed by all member states before we quit our labors here.

What explains the subsequent inaction of the American Government? We have discussed one factor (AM. 10/15/49, p. 34), which seems to have been the intervention of the U.S. Committee for a UN Genocide Convention. Another holding operation was conducted by an influential wing of the American Bar Association, under the leadership of its then president, Frank E. Holman. Mr. Holman, by misinterpreting Article VI of the Convention, convinced many of his colleagues that the whole convention would present a serious constitutional problem to the United States. After heated debate at its September convention in St. Louis, the House of Delegates of the ABA voted that the Genocide Convention be not approved as "submitted," but that the conflicting proposals of the two committees which had studied it be submitted to the appropriate committees of Congress.

It must be admitted that no one has done much, if anything, to explain the Genocide Convention to the public—or even to the Congress. The U.S. Committee for a

UN Genocide Convention, which was founded June 21, 1948 "to do the educational job," according to Religious News Service, has produced no educational material so far as we have been able to determine. Its chairman, James N. Rosenberg, answered one series of questions in the *United Nations World* for June, 1949, but he probably did more harm than good, since he made the Genocide Convention a "part" of the UN Declaration on Human Rights.

The surest way to defeat Senate ratification of the Convention is to confuse it with the UN declaration on Human Rights. For many Senators, the human-rights program of the UN is synonymous with the civil-rights program of President Truman, and they are allergic to that. Unless the Genocide Convention is presented as an independent treaty, and unless it is made clear that it is only generically related to the Human Rights Convention, it will not stand a chance of ratification.

The State Department itself has been guilty of contributing to the confusion of the two. Its publication 3643, a series of statements and texts released in October, 1949, is ineptly entitled "Human Rights and Genocide." It deals with both the Human Rights Declaration and the Genocide Convention.

The American people, generally speaking, seem to know little about the Genocide Convention. It is probably too late to explain to them that it is not just another DDT. They cannot be expected to press their representatives to pass legislation they do not understand. Hence almost the whole burden of securing its ratification will fall on its proponents in the Senate subcommittee hearings. This lays upon them the task of preparing their briefs with special care, always insisting on the difference between the proposed Human Rights Convention and the Genocide Convention. This care is all the more necessary because they are sure to encounter skilfully prepared and highly technical briefs prepared by the opposition wings of the American Bar Association and of the American Society of International Law. It might be noted here that ten of the thirteen members of the Foreign Relations Committee have law degrees.

Against these legalistic and often, we suspect, nationalistic witnesses at the hearings, proponents of the convention will have to muster all their resources. These proponents include the racial groups, such as the Poles and the Balts, whose relatives have been and are the victims of genocide; the churches; and the labor and other groups who are on record as favoring the Convention.

We strongly oppose the presentation of only one brief in behalf of all the groups named above. If they were concerned enough to pass resolutions favoring the Convention in the past, they should be concerned enough now to prepare their own briefs and to present them personally, or at least mail them to the subcommittee. We are sure that the enlightened members of the American Bar Association, who fought so hard for the covenant at the St. Louis convention, would help them prepare those briefs. They need expert legal assistance because, unless we misread the signs, the road to ratification of the Genocide Convention will be rough.

Federal aid to education, I

Robert C. Hartnett

ACTION ON FEDERAL AID to education will be resumed very soon after Congress reconvenes on January 3. What is the current status of the proposed bills?

The twenty-five members of the full House Committee on Labor and Education still have to vote on the Barden bill. This bill was reported out favorably last July by the subcommittee on education headed by Graham Barden (D., S.C.), by a vote of 10-3. The anti-Catholic and anti-Negro provisions of the bill (AM., 7/9/49, pp. 417-8) aroused a storm of opposition. The measure never reached a vote in the full committee. The first thing on its agenda will therefore be to dispose of the Barden bill. It seems certain of the early burial it deserves.

What then? The House committee will then undoubtedly consider its own version of the Thomas bill, entitled "Educational Finance Act of 1949" (S. 246), which passed the Senate on May 15, 1949, by a majority of 58-15, after prolonged debate.

SUBSIDIARY BILLS

Before discussing the provisions of the Thomas general Federal-aid-to-education bill, let us distinguish it clearly from two other bills involved in the Federal-aid debate. These other bills deal only with specific areas of aid to education—school lunches and health services. They are hence very limited in purpose, are not *general aid-to-education measures* and, though involved in the debate, are not nearly so controversial as the general-aid bills.

The School Lunch Act has been in force since 1946. This law was proposed only partly as an aid to education. Its sponsors were also concerned with the useful disposal of agricultural surpluses. This act of Congress follows the formula of "grants-in-aid" legislation. That is, the Federal Government offers funds to the States provided they match the Federal funds with State funds for the same purpose. The relevance of this law to the current debate resides in one all-important provision—the way in which its benefits are made available to *all* school children, not merely those attending public schools. This is the famous "withholding" provision.

According to this provision, the Federal administrator is required to ask whether State authorities, in agreeing to match State funds with Federal funds for school lunches, intend to use such funds to provide lunches for *all* children, including those in nonpublic schools. If they do—as happens in about half of the 48 States—the Federal administrator allots the State its full share. If the State officials declare that under State law they cannot match Federal funds with State funds for nonpublic-school children, *the Federal administrator is required by the School Lunch Act to withhold Federal funds in an*

Reports from Washington indicate that no compromise has been reached in the negotiations which have gone on since Congress adjourned without any House action on Federal aid to education. AMERICA's Editor-in-Chief here presents the first of a series of articles aiming to present the position of those who believe that non-public schools should get some recognition in this field.

amount proportional to the number of children in non-public schools.

The share of Federal funds thus withheld is then offered directly to the nonpublic-school officials in such States for the benefit of the children in their schools. Since no corresponding State funds are contributed for this purpose in non-cooperating States, it is clear that the total funds used for the benefit of nonpublic-school children in such States are reduced by one-half. The half remaining consists exclusively of Federal funds.

This legislation has been in effect for three years. It costs about \$60-70 million in Federal appropriations annually. It was so manifestly fair that few voices have ever been raised demanding that young American citizens in nonpublic schools be deprived of their daily bottle of milk and hot lunch simply because they were carrying out their parents' conscientious belief in religious education. They were not penalized for practising the freedom of education guaranteed by our Federal Constitution and upheld by the U. S. Supreme Court in the unanimous Oregon school decision of 1925.

The Senate also passed a school health-services bill (S. 1411) on April 29, 1949, by a voice vote. This bill, like the Senate's general Federal-aid bill, was also introduced by Senator Thomas and consequently bears his name. There are therefore two Thomas Senate bills in the field of Federal aid to education.

This bill calls for a Federal appropriation of \$35 million. Fortunately, this school health-services measure includes the same "withholding" formula which has made the School Lunch Act a model of fairness. So far, the House has taken no action on this bill.

The only criticism we have of this Senate school health-services bill is that we would have much preferred to have its provisions written into the general \$300 million *general Federal-aid bill*. Why? Because the fundamental truth that the public-school system is not the whole of the American school system should be clearly recognized in the first general Federal aid-to-education bill. The rights of nonpublic education, which provides schooling for 10 per cent of the nation's children, should not be sloughed off into an incidental bill—as if religious education and the rights and principles which it represents in American society were of no more than incidental concern to the nation.

Let me repeat: The School Lunch Act has been in operation for three years. No controversy centers around it. Its great importance at this hour lies in the "withholding" provisions which Congress adopted in order to put the benefits of Federally-subsidized lunches within reach of *all* children, no matter what schools they were in.

Another subsidiary aid-to-education measure, the school health-services bill, passed the Senate in April, 1949, but has never been acted on in any way by the House. This bill embodies the same equitable "withholding" provisions as those first proved practical in the School Lunch Act. No controversy arose over the school health-services legislation in the Senate. Whether it will find as decent a reception in the House remains to be seen.

It should be noted that many Protestant groups, as well as many secular newspapers and columnists, have accepted the principle of non-discrimination embodied in these two bills with regard to the "auxiliary" services to all children which they provide. For the sake of clarity one might add that many who approve these two measures dealing with free lunches and health services seem to regard their connection with education proper as rather accidental. This may be why they give them their approval.

GENERAL FEDERAL AID TO EDUCATION

We now come to the piece of legislation over which the country got excited last summer. This is *general* Federal aid to education.

The term requires definition. Aid to education is "general" if the funds are made available for the over-all financing of education, instead of being earmarked for very specific uses such as lunches or health services. Actually, the various general-aid proposals presented to Congress in recent years have restricted the use of such funds to "current expenditures." This restriction rules out capital outlays for new buildings, but includes expenditures for teachers' salaries, heating, lighting, general maintenance, free textbooks and bus transportation. The Barden bill, of course, specifically *excluded* expenditures for bus transportation, since that was the *one* purpose for which, in many States, public funds could be used in favor of children in nonpublic schools. The Barden bill was drafted precisely to exclude them.

The general-aid measures also differ somewhat from the specific-aid measures in the way they apportion Federal funds among the several States.

Suffice it to say that the Thomas general-aid bill in effect divides the States into two categories: the 30 "wealthy" States, nearly all Northern, and the 18 "needy" States—mostly Southern, Southwestern, or border States. The professed aim of the bill is to raise the current expenditures for education in each State to at least \$55 per child, annually. Since the "wealthy" States spend more than that sum, they will receive only the minimum amount of Federal aid, that is, \$5 for every child of school age (5-17 years) under their jurisdiction.

The amount of Federal aid per child granted to each of the "needy" States, on the other hand, will vary according to the amount required in each State to bring the annual current expenditures for education up to the minimum of \$55 per child, annually. In Mississippi, for example, about \$29.18 in Federal aid per child will be required to reach this standard. In North Dakota, one of the four Northern States to qualify for more than the minimum, only \$5.97 would be required.

Since the question naturally arises, it should be made clear that no "needy" State will qualify for any Federal aid at all unless that State is already spending and continues to spend what is considered to be a properly proportionate share of its per capita annual income on publicly-supported education.

The most controversial issue in regard to the \$300-million general Federal-aid bill, the Thomas bill, to be brought before the House of Representatives early in the second session of the 81st Congress, is this: *it leaves with each State the option of whether it will or will not use a very small fraction of the Federal funds it will receive for bus transportation for children attending nonpublic schools.* In other words, it allows the States to discriminate against nonpublic-school children when expending Federal funds.

BUS TRANSPORTATION AND STATES' RIGHTS

Here is the situation in regard to bus transportation. All the States have come to see that public education is not offered to all children on "free and equal" terms if some children have to pay thirty or forty cents a day to travel to and from school, as could happen in rural or suburban districts. To eliminate such heavy expenses, incidental to attending school, the States have all provided such transportation by bus out of public funds.



In about 19 States—it is hard to give the exact number because administrative practices vary so greatly—State law at least *allows* the use of public funds to provide these same or at least similar transportation facilities to children attending nonpublic schools.

It seems strange that the people of New York State, for example, would write into their Constitution in 1938 a specific provision allowing the use of public funds for education to be used to transport children attending parochial schools, while the people of Wisconsin in 1946 voted by a majority of 100,000 to deny such service to parochial-school children.

You would think that an American child is an American child on the same terms in Wisconsin as in New York. You would think that it would be as heartless to deny a warm, dry ride to a little child on a cold or wet day in Wisconsin as in New York. I wonder how the driver of a public-school bus feels when he pulls up to a corner in a driving rain, picks up four children going to a public school and leaves two others standing in the downpour simply because they are parochial-school children. Wisconsin has even ruled of late that a child cannot board a public-school bus on his way to a parochial school, *even if he is willing to pay his way.* If that is "equal protection of the laws," I certainly understand democracy quite differently from the learned judges.

Now the Thomas general-aid bill, which is really the old Taft bill, doesn't want to disturb this crazy-quilt of discrimination against American children. Senator Taft for years has been defending his proposals as "States'

rights" provisions. The Thomas bill only *allows* the use of Federal funds for any "current expenditures" for which States' funds may, in each State, be used. It *requires* next to nothing, except to demand equal expenditures for Negroes, in order for a State to qualify for receipt of Federal aid.

The Senate's Thomas bill, therefore, on which the House will have to take action, excuses itself from doing justice to Catholic children on the score that it "leaves it up to the States" to do the discriminating. It quite properly offers no such excuse regarding Negro children.

The whirling pension scene

Benjamin L. Masse

THE DAM BROKE on October 31 when Bethlehem Steel capitulated to the pension demands of the United Steel Workers.

For some time the pressure had been mounting dangerously. A big crack in the wall of employer resistance appeared on September 28. That was the day the Ford Motor Company granted a pension plan with a \$100 minimum. Bethlehem's surrender a month later toppled the structure. Within a matter of weeks the whole steel industry had been swept into line. Other industries were affected. Well able to read the handwriting on the wall, "Mama Bell" decided on November 21 that from now on its minimum pension for telephone workers would be \$100 a month, Social Security benefits included. (It used to be half that.) Two weeks later the Clothing Manufacturers Association agreed with the Amalgamated Clothing Workers to raise its retirement benefits by \$20 a month. The giant Aluminum Company of America was another that saw the light, though only after a six-week strike. It's a fairly safe guess that in two or three years' time several million more workers will be entitled to retire at 65 on \$100 or more a month.

That makes pensions the big labor-management news of 1949.

What's the story behind the news? Why is organized labor now insisting that industry has a duty to provide for "depreciation" of its workers as well as depreciation of its machines? Is this, as U. S. Steel maintains, a "revolution"?

In a way, labor's pension drive *is* a revolution, or, more correctly, the result of a revolution. It is stoked by the worker's acute sense of insecurity in our modern industrial society—which is something of a paradox. The same machines which brought abundance to the world also brought insecurity. The more we produce, it seems, the less secure we feel. Ask the man over forty who is unemployed these prosperous days and looking for a job.

It is ready to take issue with anti-Negro feeling in the South, but not with anti-Catholic feeling in the country as a whole. To this extent, the Thomas bill is not only unjust but dishonest. The Barden bill was at least consistent in its discriminating features.

This "leave it to the States" argument spells more than an abdication of Congress' responsibility in the field of justice, like Pilate's washing his hands and saying, "I am innocent . . . Look you to it." It also, to my mind, turns our constitutional system upside down. Why this is so will be unfolded in my next article.

While it is yet too early to pass a definitive judgment on the effects of the increasingly successful union drive for retirement benefits, it appears that we are moving toward a mixed system in which the Federal Government assumes responsibility for minimum pensions and industry plays a supplementary role. Father Masse views this development with equanimity.

STATUS

A second great fundamental urge powering the pension movement is the re-emergence of status as a large factor in social life. For millions of workers—in steel, meat-packing, rubber, automobiles—Horatio Alger is dead. They know very well that they will never kick their way to the top, marry the boss' daughter and settle down to a life of affluence and power. After five or ten years on the job, they realize they are stuck there for life. Hence, that job must be made as attractive and secure as possible.

The workers therefore want seniority, which affords some protection against layoffs; and they want pensions, because only through benefits flowing from their job can they provide for the future. The insistence of the workers on non-contributory pensions shows that they are not thinking today of new openings and opportunities around the bend of the road. The road runs straight as far as they can see, and it's the same old road they've been traveling.

As the saying goes, workers cannot carry non-contributory pensions on their backs. Such pensions, in which the employer pays the full cost, are so tied to the job that if they quit it, or otherwise lose it, they lose their pension, too. In accepting non-contributory pensions, therefore, as well as by insisting on seniority, workers today are voting for stability. They are returning to the ancient and honored concept of status.

That is something of a paradox, too. The industrial revolution liberated workers from the bonds of status which earlier ages had supposedly imposed on them. With the coming of the machine and factory, they were free to move about, to take a job here or quit one there, to compete with one another, to stand on their own two feet without any social institution, such as the medieval guilds, to support them. Apparently, workers today are quite willing to surrender some of their "freedom" for the security of status. No doubt they still want the right to change employment, at least in theory; but they also

want the right to sink roots if they so desire and build a life around the job they hold.

Not everybody will agree with this interpretation of the drive for private pensions. Several labor leaders have confessed to the writer that what they really want is a single pension system run by the Federal Government. They pressed the campaign against industry only because Federal pensions are woefully inadequate and industry has consistently refused to do anything about raising them. These labor leaders profess no wish to immobilize labor by so tying a worker to his job that the cost of leaving it becomes prohibitive.

I have no doubt that this is true. Already, at Toledo, Ohio, the United Auto Workers is demanding that all the firms with which it has contracts contribute to a single, city-wide pension fund. This would enable UAW members to change jobs within the city and carry their pensions with them. Very likely, the next move will be to put pensions on an industry-wide basis, which will give the worker considerable freedom of movement. I have no doubt, either, that the failure of recent Congresses to liberalize the Social Security Act strongly influenced the campaign for private pensions. Nevertheless, the fact remains that such pensions do tend to tie a worker to his job, and that the workers are gladly accepting them.

FRINGE BENEFITS

Our consideration of the story behind the pension news would not be complete if we omitted mention of the war. The war imposed wage stabilization on the workers, which, in turn, sired what came to be known as "fringe benefits." The rules of the stabilization game prohibited wage increases, but they allowed, within reason, such benefits as vacations with pay, health and life insurance, and old-age pensions. To the War Labor Board, besieged on all sides by harassed labor leaders, fringe benefits were a welcome escape from the rigidities of the wage freeze. With any agreement on welfare benefits between labor and management the Board was likely to agree.

The Board was willing to do more. Early in 1945 it decreed that employers could not change or terminate group insurance plans during the life of their contracts with the union. In some cases it ordered employers to include in their contracts welfare plans already existing which the employers themselves had initiated.

The result of the Board's actions, which not merely encouraged welfare plans but encouraged unions to believe they had a right to bargain for them, was soon apparent in government statistics. In August, 1948, the Department of Labor announced that 3 million workers were then covered by health and welfare contracts. This was a big jump from the 600,000 estimated to have been covered at the end of the war.

A final cause leading to the pension stampede was the decision of the National Labor Relations Board, in the Inland Steel case, that retirement benefits fell within the ambit of collective bargaining.

In 1936, Inland adopted a pension plan under which retirement was mandatory at 65 years of age. During

the war, on account of the manpower shortage, this provision was suspended. When the company reinstated it after the war, the United Steelworkers of America (CIO) promptly and vigorously protested. The union contended that it had the right to bargain in each case over the physical fitness of an employee to continue work; indeed, that it had the right to demand that Inland's retirement plan be included in the labor-management agreement. It cited the definition of a union in the Taft-Hartley Act as an organization "which exists for the purpose, in whole or in part, of dealing with employers concerning grievances, labor disputes, wages, rates of pay, hours of employment, or conditions of work." Inland took the position that since the Act did not mention either retirement age or pensions, these were excluded from collective bargaining. The union replied that they came under "wages" and "conditions of work."



Following the NLRB decision in favor of the Steelworkers, Inland vainly appealed to the courts. On September 23, 1948, the United States Circuit Court of Appeals in Chicago, in a judgment later sustained by the Supreme Court, held that retirement and pension plans,

like wages and hours, were proper subjects of collective bargaining. Said the court:

We are convinced that the language employed by Congress, considered in connection with the purpose of the act, so clearly includes a retirement and pension plan as to leave little, if any, room for construction. While, as the company has demonstrated, a reasonable argument can be made that the benefits flowing from such a plan are not "wages," we think the better and more logical argument is on the other side, and certainly there is, in our opinion, no sound basis for an argument that such a plan is not clearly included in the phrase "other conditions of employment."

That decision removed the last legal obstacle to the flood of union demands for pensions.

NOW WHAT?

In a statement on pensions issued on November 22, Senator Robert Taft said: "The whole subject is in such complete confusion today that it should receive the most careful study from the Senate Finance Committee when it meets in January."

That is just about the only non-controversial observation on pensions which has come to this writer's notice in the past three months.

What bothers Mr. Taft's tidy mind is the not unimportant question how all these pensions are to be paid for. He sees the country drifting to a point where either business or the government will have to pay everybody in the land a pension of \$100 a month at the age of 65. "If a steel worker and a miner," he asks, "are to receive that sum, why not a molder or a waiter?" After a quick bit of arithmetic, Mr. Taft concluded that general pen-

sions of \$100 a month would cost about \$12 billion a year. No such sum, he argues, can be paid from any pension fund which is accumulated on a sound actuarial basis.

The reserve would be so huge that it would have to purchase most of the property in the country. A reserve in government bonds would be no reserve at all because you would have to levy taxes on current earnings to pay the interest on the bonds.

It was not clear from the Senator's statement whether he was talking about government or private pension systems or a combination of the two. The actuarial difficulty is more generally raised with respect to private pensions. When an employer agrees to a pension plan, he can meet his obligation either by establishing a reserve, *i.e.*, placing the plan on a sound actuarial basis, or by following a pay-as-you-go system. In the latter case, the difficulty described by Mr. Taft does not arise. There is no problem of investing a fund because there is no fund to invest. For the same reason, another obstacle to private pension plans—which Senator Taft did not mention—namely, that employer contributions to a reserve fund have an adverse effect on consumption and investment, does not exist under a pay-as-you-go policy. The money remains in circulation. However, pay-as-you-go is risky business and may easily lead to disappointment for the pensioner and severe embarrassment for the company which adopts it.

PAYMENT BY GOVERNMENT and INDUSTRY

If we assume that private pension plans afford no real security unless they are funded, then the only answer to a general pension system for the country would seem to lie in Washington. Even if industry could lay aside the enormous sums that would be necessary, it could not find enough places to invest them. Does this mean that labor's drive for industry pensions is certain, sooner or later, to come a-cropper?

Not necessarily. So long as private retirement plans merely supplement government pensions, there would seem to be no insuperable actuarial obstacle. At any rate, that is the opinion of a prominent businessman who favors industry pensions and has had long experience with financing them. Discussing this point at a meeting of the National Industrial Conference Board held in New York on November 22, Marion B. Folsom, treasurer of Eastman Kodak Company, said:

The accumulation of reserves under the government plan must be considered in conjunction with the accumulation of reserves in the private plans. With many more pension plans in operation, the investment problem will be one of larger proportions than in the past.

Only a comparatively few companies will be able to finance the accrued liability in a lump sum payment, and other companies will pay pensions on a pay-as-you-go basis. Thus funds will be accumulated only gradually. When they reach large proportions a few years from now, the government plan will then probably be on a more nearly pay-as-you-go basis and the funds available for investment annually might not be much more than they have been during the period while the government reserve was being accumulated.

To this add the consideration that the liability of business for supplementary pensions may not be so large as some people imagine. Under the so-called "Bethlehem formula," the worker is guaranteed a minimum pension of \$100 a month, *including social-security benefits*. Under the present scale of these benefits, a steel worker earning about \$200 a month who retires at sixty-five after twenty-five years of service is entitled to a government pension of \$45 a month. Following the Bethlehem formula, his employer would have to add \$55 to bring the pension up to the minimum level. As the government pension increases, however, as it almost certainly will, the employer's contribution will decline. The same worker, for instance, under the terms of the liberalized social-security bill passed by the House last October, would be raised to \$69 a month. Instead of adding \$55 to that, the employer would then be required to pay the beneficiary only \$31.

This simple calculation explains why many businessmen are suddenly revising their stand on the Social Security Act. Hitherto lukewarm to attempts to reform it, they are now expected to join organized labor in working for expanded coverage under the act and liberalized benefits.

Indeed, some businessmen want to go much further. Charles E. Wilson, president of General Motors, is on record as believing that "adequate Federal pensions . . . would seem to be the real answer to the pension problem." He would be willing, apparently, to turn pensions over to the Government lock, stock and barrel. The business-minded *New York Times* is moving in the same direction. In a lead editorial on November 30, castigating labor's pension campaign, it argued that "the time has arrived when the pension issue must be approached on a national policy level."

THE WELFARE ANGLE

By a curious coincidence, the day after the *Times'* editorial appeared a former New Deal social-security expert also criticized labor's pension activities. In a speech to the American Public Welfare Association, meeting in Philadelphia, Dr. Eveline M. Burns charged that the "spectacular success" of union welfare funds was having "harmful effects" on the national welfare program. She thought that workers, satisfied with their private pensions, might lose interest in Federal programs, and this development she viewed with concern. So far as the pension issues goes, Dr. Burns, Mr. Wilson and the *New York Times* would all seem to be in the same Government camp!

No wonder Senator Taft finds the situation confused.

For my part, I view the flooded pension scene with equanimity. Sooner or later the waters will recede; the rivers will be back in their channels. We shall probably end up with a mixed system in which the Federal Government aims, through the insurance principle, at national minimums, and private industry does the rest. This strikes me as a reasonable and, under the circumstances, probably the only practical answer to the legitimate urge for old-age security.

Catholic impact: 1949-1950

John LaFarge, S.J.

A WEEK BEFORE CHRISTMAS, on December 18, millions all over the country listened to the "Joyful Hour" broadcast from Hollywood over the Mutual broadcasting system. A pleiad of stars joined reverently in saying the joyful decades of the Rosary. Announcing each of the five Mysteries, Bing Crosby, who led the recitation, invited the families who listened and joined in the devotion to pray that all men might be led to seek peace and unity and brotherhood where alone these gifts can be found, in Jesus Christ.

As I prayed my own beads in unison with the program, a query came to my mind. What impression were Bing Crosby's prayer and the great faith of Father Peyton, C.S.C., which helped to inspire it, making upon the many listeners in this nation who were not of our faith? Peace, unity and brotherhood are certainly ideals which all but a negligible few of our fellow-citizens desire in one form or another. Those who are in any way thoughtful are deeply concerned as to how they may attain them.

More people than we imagine, too, must have been moved by the mental picture of a Catholic family—parents, children, friends and relatives—forgetting their own personal needs and praying over and over again for an intention so sacred and universal. The still more thoughtful few would have noticed that these Catholic multitudes, kneeling in the privacy of their holiday-decked homes, were pleading for the same great ends for which the Pope himself prayed as one of the great objectives of the Holy Year.

This experience raised in my mind a further question. What, speaking generally, is the impact of Catholic thought and Catholic life upon the thought and life of non-Catholics in the United States today? This is a good question to ask at any time. May it not be a particularly fit question for the year 1950, as we begin to close a half-century, as we listen to the Pope's Christmas plea for a "Crusade of Return" to unity in Christ?

I

Since the topic is so broad, let us make it a bit more precise.

1. By "impact" I mean visible, tangible, in some way measurable effects, the spiritual iceberg's one-seventh that is seen above the surface. Obviously we have no meters to gauge the *hidden* workings of divine grace. We shall not learn of these until the next world.

The impact of Catholic ideas and ideals may not always be peaceful and friendly. Sometimes they stir up bitter antagonism. Our question is simply, how far do our ideas and ideals actually produce the impact that we might naturally expect and even hope for?

"How many divisions does the Pope have?" Stalin was supposed to have asked the late President Roosevelt contemptuously at one of their conferences. The query is typical of a mind that cannot imagine the impact of spiritual forces in the material world. Here Father La Farge shows that the impact is greater than one might suppose—and how it could be greater still.

2. I am purposely limiting the inquiry, and am concerned not so much with the results of the Church's great official acts and pronouncements as with the effect of the Church's *presence* in the midst of our non-Catholic fellow-citizens. What effect is produced upon them by their day-to-day contact with Catholic priests and laity, with individual and with organized Catholic life, with Catholic thinking and Catholic judgment on the world around us?

I believe that if we were all to do a little inquiring along this line during the Holy Year, we should come up with a freshened idea of our holy faith and what it means for our own good and the good of our country.

In order to make my proposal more tangible, let me suggest a half-dozen principal lines we might very profitably explore. Taking a very recent experience—say merely that of the year 1949—what can be set down in black and white as definitely indicating that in any particular area a real impact has been made? On the negative side of the accounting, what characteristics of our Catholic thought and action make us think that the impact has been less than one might reasonably expect?

The reader will kindly note that in all this I am passing no verdict. I am merely suggesting lines of inquiry, and offering purely tentative judgments, as a possible indication how such an inquiry might profitably be made.

II

RELIGION. We can fairly judge that the clear Catholic stand on man's fundamental *need of religion* has strengthened many a weak knee outside the Church, and has encouraged strongly religious non-Catholics to maintain their fight for religion in education and in daily life. Evidence in 1949 of such a strengthening is to be found in the popularity of certain Catholic religious books—such as the works of Thomas Merton, Monsignor Sheen and Fulton Oursler; in the United Nations' decision to spend a minute of silence at the opening of its sessions; statements by President Truman and John Foster Dulles. Conversions, of course, are also palpable evidence. The fact that there are not *more* conversions is likewise evidence that we ourselves may not fully appreciate this need and what it means for the public in general.

Catholic adherence to a *visible, corporate, unified* expression of religion (the Church) has produced a healthy search for unity among the Protestant bodies, considerably stepped up during the closing weeks of 1949. Our position on the Church's constitution and functions has likewise engendered bitter attacks from persons like G. Bromley Oxnam and Paul Blanshard. Non-Catholics have frequently reacted—some praising, some blaming—with an exaggerated concept of the Church as merely a

great super-organization, heavily furnished with canonical push-buttons.

The Church's inner life of prayer, her sacramental and liturgical life of worship, and her insistence upon the paramount function of divine grace are not without their unexpected imprint upon the non-Catholic mind. Witness the popularity of recent Catholic books upon the contemplative life and of editions of some of the ancient spiritual classics. Note the recent growth of the retreat movement, so flourishing among Catholics, in the non-Catholic religious bodies. The impression would be much greater were we ourselves to make freer use of the Church's treasures in corporate worship, were our popular devotions better regulated and ordered according to the traditional mind of the Church; did we hear more thoroughgoing instructive and attractive preaching.

From religious men the non-Catholic looks for the *virtue of religion* itself: the real spirit of worship. How many people, asks a recent spiritual writer, go to Mass with the intention of sharing in the offering and immolation of the crucified Son of God? How much outward participation do our congregations show in this sacrifice, as a sign of that inward spirit the Church requires?

Harsh as the Church's teaching on *sin*—original and actual—sounds to the sensualist and unbeliever, the message of the Fall, of the Cross, of the Redeemer's economy of forgiveness, exercised through His Church, is incomparably inspiring and comforting to the harassed modern mind. The query is: how far have we *interpreted* these doctrines to them?

INTELLECTUAL LIFE. Undoubtedly certain great Catholic thinkers, such as Gilson, Maritain, Carlton C. Hayes, Rudolph Allers and others continue to exert an impact upon the non-Catholic mind. How wide is the circle of those that make such an impact is, however, a speculation. Certainly it is far from being wide enough. Readers will recall the pointed observations in last week's *AMERICA*, by W. M. Cashin, on "Catholics and science doctorates" (12/31, p. 388). Yet an increasing body of non-Catholic thought eagerly welcomes the Catholic contribution to the defense of objective truth, of absolute standards of right and wrong in ethics and in law, of a transcendent, God-given destiny for the individual human being and for the human race as a whole; of the Catholic concept of an organic society, with its hierarchy of mutual rights and duties. In a sense, the principal intellectual question of our country today is that of reconciling authority with freedom. If Catholics begin to note how much and in how many various forms this tremendous question is worrying the souls of our American political and social thinkers, we shall be less timid and more competent in coming forward with our answers. Catholic thought is already pioneering bravely in this direction.

No "Catholic answer" exists to the technical difficulties of social, political and economic problems. With due respect to Dr. Buchman and his Moral Rearmament, God does not give us a "plan" solving such questions. He wants us to work them out for ourselves. There is, however, a Catholic teaching as to the moral norms that must govern any form of human action. Such moral ver-

dicts are eagerly awaited, e.g. on the morality of using the atom bomb.

FAMILY AND MARRIAGE. Nowhere does Catholic life come more directly into contact with non-Catholic life than in the matter of the family; its nature, obligations, significance. No contacts are more intimate and sensitive. The Catholic position on artificial contraception, on abortion and sterilization, as well as on religious education and the rights of parents is still widely misconstrued and attacked. On the other hand, the flowering of the Catholic positive family ideal, as taught in the Cana Conference and the Grail Movement is an effective aid to non-Catholic champions of perishing family morality.

HUMAN RELATIONS. Catholic social action, in its different manifestations, has made perhaps the most marked impression upon the non-Catholic world of any form of Catholic activity during the last few years, chiefly because it grapples directly with problems in which non-Catholics are already deeply interested. Examples of this would be the interest displayed in Catholic concern with the population problem and the refugees, the Church's splendid relief program for Europe and the East, Catholic discussions of social security and other social-welfare questions; the Catholic interest in the cooperation of labor and management and the problems of organized labor; and the Catholic stand on interracial justice. In many of these fields Catholics have given distinct leadership, and are respected for it. Nothing is less apt to get us a hearing in this country than to wait for non-Catholics to take all the risks, with the hope that we may some day ride into popularity on the crest of a friendly wave.

GOVERNMENT. The past year's controversy on the school question did much to give American Catholics a wide public hearing on such matters as the religious education of children, the difficulties Catholics and non-Catholics alike find with the secularist tendencies in the public schools, the traditional position of religion in the United States, the rights of parents under the American Constitution, as well as the broad issue of Catholic teaching on the relations of Church and State. The result of such discussion has been to clarify our attitude in the mind of the non-Catholic world. At the same time, we have frequently been disadvantaged by having to take a defensive position.

Catholic concepts on international peace and international ethics are slowly gaining a hearing, as the average Catholic familiarizes himself with such issues as universal human rights, Catholic teaching on war and peace, and other great moral aspects of the world community. The non-Catholic world is becoming more aware of the sheer significance of the universal Church as a spiritual world-body. They will be much more impressed by this great religious and sociological fact, once Catholics show themselves more alive to all that is meant by being a member of the Mystical Body of Christ.

The Catholic position on communism and the cold war have gained us far more allies than it has lost in friends. Our leadership in this field would be more generally recognized were our day-by-day utterances on this mat-

ter accompanied by a more painstaking analysis of the causes and occasions of communism and other ideologies, and of the reforms necessary to offset them.

CULTURAL AGENCIES. From the negative standpoint—of what we object to in films, in printed books, in the legitimate theatre—Catholics are not only heard, but in certain instances make a distinct impression. Within its deliberately limited scope, the Legion of Decency continues to render its indispensable service to the homes of America. Leading publishers, again, are giving a much more cordial welcome than of old to books with a definite Catholic outlook on religion and on life. The Christopher movement is bringing Catholics out of a cultural isolation, and arousing them to a greater sense of opportunity and responsibility. If free, creative religious art were made more possible for Catholic artists, one great avenue to the soul of non-Catholics would be liberated.

Many of our Catholic colleges and universities are placing a new emphasis upon social and apostolic responsibilities for their graduates. Some institutions, of course, have been stressing these responsibilities for many years. The new President of Fordham has spoken strongly to that effect. The plan launched on December 15 in Washington by the National Federation of Catholic Students is a move toward developing such a sense of responsibility. It aims at promoting more active participation by college graduates in parish activities.

III

After this very sketchy attempt to balance some of our debits and credits, some suggestion might be in order as to how Catholic life and thought can, in the future, be brought to bear more effectively upon the life and thought of non-Catholics in this country. (I am not here speaking of a direct "apostolate for non-Catholics," with its information bureaus, apologetic literature, etc.)

We shall best gain a hearing if we show that we have a *sympathetic and intelligible answer* to the searching problems that trouble the souls of millions of our fellow-citizens not of our faith.

Such an answer cannot be constructed from guesswork, nor from mere *a priori* reasoning. It can only be developed through personal contact and conversation, through discussion, reading and study, and of all these personal contact is the most necessary.

There are the problems of the modern family, for instance, problems of the ways and means of maintaining its high spiritual standards under the anxious and crowded conditions of our times. There is a broad central problem of how to reconcile two apparently contradictory needs in the individual's life. On the one hand, he feels intensely the hollowness of his earthly existence, the driving urge toward escape from the soul-deadening materialism that suffocates his spirit while it lures and caresses his body. On the other, he feels an equal need for the calm, lucid wisdom of the Church in laying down the great principles for the ordering of temporal affairs, for the establishing of those conditions in which men and families may work out their salvation. When we answer this question—and with God's help we can answer

it—we shall be heard. What means have we at hand?

We need, as I said, direct contact, and the careful study of specific problems of the present age.

We need to state the unchanging truths of our faith in the language of our times: such as, for instance, our doctrine on grace and holiness, our knowledge of the Divine Saviour's life and of the rational grounds for asserting His divinity; the Church's teaching on the great questions of conscience, sin, justice, charity, individual perfection. We should develop skill in utilizing the many *occasions* for such a presentation. No occasion is better than when an attack is leveled against us. Instead of getting all hot and bothered because some feather-wit has made a collection of fables and published them with footnotes, or some publicist has sounded off on the supposed Catholic danger to separation of Church and State, why not take such attacks as a heaven-sent opportunity for telling to an *attentive* audience our side of the story?

More than by talk, though, we shall meet their problems by our Catholic living, right in our own circle of work and friends, where we cooperate with them for common ends of order, morality and decency.

We shall always be heard, I think, if the Catholic layman can show any or all three of the following virtues. First, that his ideal of *personal purity* is not the result of mere taboos and inhibitions, but springs from a joyful, vigorous love of life, a glory in the strength and integration that flows from the Body and Blood of Christ received in Holy Communion.

Second, that there are no if's or but's in his love of *justice*. His desire is to see God's holy will accomplished for all men, regardless of race, color, creed or national origin. He humbly realizes that such an unwaveringly consistent position is beyond human ability to maintain, so he seeks at the foot of the Cross the spiritual strength to be loyal to it.

Third, that his charity, his *love of fellow-man* is no mere humanitarian benevolence. The most ordinary and apparently most unspiritual people are quick to see the difference between wheat and chaff in the matter of love. The millions do crave love, they are not satisfied with mere handouts. The hardest hearts will respond to a genuinely Christlike love, provided that this love does not shirk the long, hard labor of learning to know their troubles and finding the remedy for them. They look for a love that is lofty as the Cross in its origin, but thoroughly earthy and realistic in its patience, its devotion to long, arduous study and organized effort.

There is no facile formula, no single avenue, to show the way towards creating a greater impact upon the non-Catholic mind. Each individual has his own opportunity of approach. For the Catholics of America as a whole, it is a matter of entering ever more deeply into the mind and heart of Christ, while at the same time sparing ourselves nothing at all in the way of study and of judiciously combined individual and organized effort to make this country and every town and village in it a better place to live in. It is up to us in 1950 to remove some of the veil that still hangs over the fair face of Christ's Church in America.

London letter

SUNDAY TIMES BOOK EXHIBITION: This Autumn a pre-war feature of London literary life was revived. I mean the *Sunday Times* Book Exhibition, organized in conjunction with the National Book League.

This Exhibition was held in the vast hall of one of Park Lane's smartest hotels—Grosvenor House. It lasted a fortnight and was a kind of "day out" for publishers; for the Book Exhibition is *their* exhibition, in which for once they can display and sell their own books to the public with no bookstore middleman. The bookshops, on their side, think it odd that the public should pay a two-shilling entrance fee to see books ranged according to publisher when, year in year out, it can see books ranged according to subject on bookshop shelves free of charge. But the publishers have the perennial grouse that their less flashy books never get a "square deal" in the shops, and jump at this opportunity of displaying their wares themselves.

And indeed it is extraordinary how attractive a hall full of decoratively arranged bookstands looks. The Exhibition this year had a greater attendance than ever before. Admittedly there were "side-shows" to lure the public by playing on its latent star-gazing and lion-hunting proclivities. Famous authors and authoresses came to give lectures and to autograph copies of their books until their palms must have ached. In the improvised lecture-hall, debates, "quizzes" and "brain-trusts" took place at regular intervals throughout each day. I went to one "quiz" in which a friend of mine—the gifted novelist, Sylvia Thompson—together with five other "well-knowns" answered such generalized questions as: "What are the ingredients of a best-seller?"; "Why can no woman-novelist depict a satisfactory 'hero'?"; and "What books sell best?"

The result was entertaining, though everything said was entirely superficial. It is not considered "proper" really to probe into why, for instance, religious books are not bought by the Great British Public just now. (A distinction here was drawn with the Great American Public who, it was said, buy religious books eagerly.)

There were also competitions to add to the charms of the Exhibition. For adults, there was the well-worn desert-island one: "In what order would you place the following eight books as literary companions if you were marooned on a desert island . . . ? The eight books were: A Complete Shakespeare, a Jane Austen Omnibus, Dickens' *Our Mutual Friend*, Fielding's *Tom Jones*, Boswell's *Johnson*, the *Oxford Book of English Verse*, *Amateur Boat Building* and *The Pilgrim's Progress*. The winner's choice had to coincide most nearly with that of the Literary Editor of the *Sunday Times*. For children there was a prize essay competition on: "What I liked best at the Exhibition."

To get back to the books. There seemed to be an over-all prevalence of children's books, and especially books about animals. To offset this weakness there was an exceptional quantity of books about painting, and books of excellent reproductions of the Old and New

LITERATURE AND ARTS

Masters. The Catholic publishers were well represented. Burns and Oates had two stands—one entirely devoted to the beautifully-produced Knox translation of the Bible. Hollis and Carter, and Eyre and Spottiswoode presented an extensive display. Sheed and Ward, whose list is always of such a high quality, did not, to my disappointment, exhibit this year. One of the best stands was that of a new young publisher, Rupert Hart-Davis. One of his "lines" is the reprinting of Henry James, who is enjoying one of those sweeping, unpredictable vogues at the moment.

TO BE SOLD: A sad coming event in Catholic literary London is the sale of the residence of Wilfrid and Alice Meynell in Bayswater. It is a house of many associations, particularly with Patmore, Thompson and the Catholic literary flowering of the turn of the century. Ever since Wilfrid Meynell's death a year ago, the trustees (his sons) have been debating whether to sell or not to sell, and finally they have plumped for the ready money. I find this very sad, not only for many imponderable reasons, but also for the very material reason that I, as a grand-child, am a resident in the house and will have to leave! It is uncertain, as I write, who the purchaser will be, but one feels that alien hands are closing in and that soon all that will remain to testify to the past will be the plaque on the front of the house: "Alice Meynell, Poet and Essayist, lived here."

BARBARA WALL

Quebec letter

The Christmas season came again to French Canada, inspiring the same joy, the same songs, the same family reunions that gladdened the banks of the St. Lawrence three centuries ago. From Port aux Basques in Newfoundland, through the heart of old Acadia, in the ancient patrimony of la Belle Province, across Ontario to the historic Cathedral of Saint-Boniface and the Trappist monastery of Notre-Dame-des-Prairies, through the scattered French-speaking villages and hamlets of Saskatchewan to the foothills of the Rockies, and beyond to the coast of the Pacific, churches, big and small, rang once again with "*Il est Né, le Divin Enfant*" and "*Ca, Bergers,*" and "*Minuit, Chrétiens!*"

Christmas here really means Christ's Birthday. It means a thousand church bells ringing out over the snows to call the faithful to Midnight Mass. It means thousands

of Christian families coming together in a way reminiscent of the gathering of a Highland clan in a Walter Scott novel. As I write, I am thinking of the young priest who told me how he hoped to see on Christmas Day his fifty-five nieces and nephews in the home of their grandparents, not to mention the cousins and uncles and aunts. It may be hard on the pocketbook, but it is good for the heart.

While Christmas reaffirms a fidelity to centuries-old, unchanging traditions, other events of the early winter have shown that there is nothing static about Quebec's cultural life, whatever the tourist propaganda may give outsiders to understand.

Official recognition of the fact came in an explicit manner from the Right Hon. Vincent Massey, in his opening address at the Montreal sessions of the Massey Commission of Inquiry on the advancement of arts, letters and science. In all these domains, Massey told the assembled representatives of scores of cultural groups, Quebec is well ahead of the other Provinces. These Montreal sessions, in the opinion of observers, were the most interesting to date. Artists, writers, theatre groups, artisans, literary societies, all presented reports to this Federal board of inquiry. Throughout, bilingualism was scrupulously observed, and French Canadians noted with satisfaction that all the members of the commission were thoroughly at home in both French and English.

Suggestions with respect to a "national theatre" were particularly interesting. Financial aid from the Federal Government was asked for Canadian playwrights in all the Provinces (it is so easy to present American, French and British plays instead), and at least one important dramatic society wanted the national organization to encourage and finance the establishment of theatre groups in even the most remote parts of the country. Needless to say, suggestions of this sort prompted Provincial-autonomy-minded patriots to issue further warnings about Federal encroachment.

On much the same lines, the Canadian Broadcasting Corporation was criticized for what is thought in certain quarters to be its excessively monopolistic nature, and demands were made for a purely independent network, parallel to the CBC. Even in the projected television in-

stallations some saw the danger of an Ottawa monopoly. For most Canadians, however, the only question is, "How much longer will we have to wait?"

While the Massey Commission's sessions were taking place, the Montreal Museum of Fine Arts played host to the seventieth annual exhibition of the Royal Canadian Academy. No other exhibition this year has drawn larger crowds or provoked more comment. French Canadian artists were well represented, and the general impression gained from a few hours among the various oils, water-colors, architectural photographs, sculptures, carvings, etc., was one of a loosely unified Canadian inspiration expressed by unpretentious but sure artistic talent. Shortly afterwards the "Independents" held their own exposition in the Laurentian Hotel, but without the three or four contributors who have lent their brilliant originality in former years. One enraged critic went so far as to say that the Independents had finally renounced all allegiance not only to things academic, but to art itself.

In the field of letters, perhaps the most striking event of the early winter was the publication of *Le Poids du Jour*, Ringuet's latest novel. The first reviews were enthusiastic, and the opinion was generally expressed that the author had surpassed his earlier *Trente Arpents*. This latter, although its intrinsic value is still somewhat a matter for controversy, is assured a permanent place in the history of French-Canadian literature, having freed, as one literary critic pointed out recently, the French-Canadian novel from the narrow framework established by Hémon's *Maria Chapdelaine*.

One significant event of interest to all French Canadians took place more than a thousand miles from the borders of Quebec. It was the inaugural broadcast on Sunday, November 20th, of CHFA, Edmonton, the first French-language radio station in Alberta. When CHFA was first projected, there was a certain amount of inexplicable opposition from a small but vitriolic group of Albertans. The French-language group calmly and quietly went on with its plans, however, and the final realization was greeted everywhere with satisfaction. It is hoped that in time for Christmas, 1950 a French-language station will exist also in Saskatchewan, completing the chain from the Atlantic to the Rockies. BERNARD O'KELLY

Founder of the Jesuits

SAINT IGNATIUS OF LOYOLA

By Père Paul Dudon, S.J. Translated by William J. Young, S.J. Bruce. 484p. \$5

Since its appearance at Paris in 1934, Père Dudon's *Saint Ignace de Loyola* has maintained its position as the standard authority on the Founder of the Jesuits. Nor is it likely to be superseded for a long time to come. It is a thoroughly sober and balanced account of the Saint, written without *parti pris*, in scrupulous accordance with all the extant evidence. The author himself, now many years dead, entertained only a very modest opinion of his great

achievement and lamented that his style was not a match for his epic story.

But he did himself an injustice. The book, for all its weight of learning, is light reading in the best sense of the word. It goes with a grand swing and is alive from the first page to the last. There is nothing obtrusively pietistic such as makes the old lives of the Saint insipid to our modern taste. Ignatius is painted "warts and all," a treatment which makes him seem only the more lovable. Perhaps, though, some of his gainsayers, such as Simon Rodriguez, are supplied with more warts than nature actually inflicted on them. Certainly, the Portuguese Jesuits, whose great man Simon is, think so.

BOOKS

This splendid book has long been crying out for an English translation. Now, at last, it has found the perfect translator. Father Young's version is really a proud accomplishment and will be appreciated as much in England and her sister commonwealths as in America. I came upon only one locution in the whole 484 pages which was distinctively American, when a certain portrait of St. Ignatius was "shipped" from Brussels to Rome. In England we

stopped shipping things overland a little while ago and now mail them or send them by "goods," but I am glad that America has retained the word, for it conjures up pleasant visions of schooners with billowing sails drifting up and down Fifth Avenue.

Father Young's translation is so good that it reads more like a fine and spirited piece of original writing; though, if tested at any point, it will be found completely loyal to Père Dudon's French. All Dudon's notes and references are included, and the chief flaw in his masterpiece, its lack of an index, has now been repaired. In a book so important it might have been better to give the titles of supporting authorities in full, as the general reader can hardly be expected to obtain much guidance from such an entry as "See Menendez y Pelayo (*op. cit.*, II, 421-558)," especially when he is unable to find any such "op." cited in the previous 110 pages. It is cited 115 pages later, but under the cryptic form, *Hist. de los Het. esp.* Printers' ink is hardly so scarce that this could not have been written in full, *Historia de los Heterodoxos españoles*. Père Dudon was uncommonly addicted to "op. cit." and "loc. cit.," a frailty to which Father

Young might, perhaps, have been less indulgent, for the sake of his readers' tempers.

This, however, is only a microscopic spot on a refulgent sun. Another little addition I would very much like to see made is inclusion of Princeton professor Paul van Dyke's admirable *Ignatius Loyola* in the bibliography. This book appeared seven years before Dudon's and it is strange that nobody seems to have called his attention to it. Though here and there disagreement may be possible with Van Dyke's interpretation of events or situations, the work of this non-Catholic historian was surely the best study of St. Ignatius in the English language until Father Young's translation of Dudon enabled us to lift our diminished heads once more.

So, Father Young is greatly to be thanked for having undertaken the difficult and laborious task, and greatly to be congratulated on having carried it out so competently. I hope that it will not be thought ungracious to say that the portraits of St. Ignatius reproduced from Dudon are not an embellishment of the book. They are entirely worthless and would have been better omitted.

JAMES BRODRICK, S.J.

Code for business morality

HUMAN RELATIONS IN MODERN BUSINESS

Prentice-Hall. 52p. \$1.25

Three years ago, a small group of industrial leaders and clergymen met to discuss the necessity of uniting business practice with moral principle. All the participants at this meeting were acutely aware of the present threat to our American way of life. It seemed to them that the "cold war" was not a power struggle in the ordinary sense of the term, but that a really fundamental issue was at stake. They shared a conviction that a system based on a philosophy of atheistic materialism was challenging a system rooted ultimately in the Christian ethic, and that the struggle would be finally resolved on ideological grounds.

From this analysis the discussants proceeded to the logical conclusion that the Western Powers would succeed in the cold war only to the extent that they returned to the principles whence their way of life derived, reinstated them in their original vigor, and applied them to their domestic and foreign policy. Just as the imperialists in the Kremlin sought their inspiration from communist ideas, so the democratic West must find in its Christian beliefs the wisdom and power to check them.

To those present at that initial meeting, it was obvious that if businessmen were to play their full role in the cold war, they would have to study how and to what extent Christian principles might be applied in the market-place. There was no dearth of moral teaching on economic affairs. Over the past sixty years, all the major religious groups had issued statements on the so-called social question. The problem was to apply these principles to the work-a-day world where the yardstick of profit and loss rules supreme—a delicate task which neither businessmen nor clergymen felt able to accomplish working in isolation. The latter knew the theory but not much about the practice; the former were familiar with practice but mostly ignorant of theory. Why not, then, pool their resources? Why not write in collaboration a sort of code of management conduct that would reflect religious inspiration and moral principles?

Though aware of the difficulties, the group voted to get on with the job. It was slow work at first. Meetings were held in various cities at about four-month intervals. Definitions were hammered out; doubtful points cleared up; differences of opinion somehow reconciled. From time to time, new members joined the group and made their contributions. Finally, after three years' work, the code was finished.

No one of those who participated in

drafting *Human Relations in Modern Business* thinks that it is the last word on this very large subject. As it stands in its brief but pregnant forty-five pages, plus an introduction and bibliography, it represents a compromise between those who wanted a short, succinct statement of unadorned moral principles, and those who advocated a full-scale book with everything spelled out. If it suffers from the defects of all such compromises, it is also capable of stimulating the interest of those who want to plunge more deeply into the subject, and of satisfying those who have little time and less inclination to read. The men themselves who participated in the project feel that the book will pay the largest dividends if it is used as a round-table text by mixed groups of industrialists and clergymen.

In writing this review, I have deliberately said nothing about the contents of the book. As excuse for this unorthodox procedure, I plead that the big news is not what is in the book, but that the book came to written at all. No businessman who is at all concerned with the place of religion in economic life—and no labor leader or clergyman—can afford to neglect it. Those who desire to scatter it broadcast—and I hope there will be many who do—need have no fear that someone will make a profit from their apostolic zeal. By special agreement, all profits from *Human Relations in Modern Business*, beyond a reasonable return to the publisher, will be devoted to a philanthropic purpose related to industrial relations.

BENJAMIN L. MASSE

Gist of the Hoover Report

BIG GOVERNMENT

By Frank Gervasi. McGraw-Hill. 366p. \$4

It would probably be safe to predict that this book will not make any of the best-seller lists in coming months. Such a prediction can be made without in any way reflecting upon the quality of the book. Rather, it is a reflection on the reading tastes of the average American. For here is a book of great importance. It is an analysis of the Hoover Commission's Reports on the reorganization of the executive branch of the National Government. Its author, Frank Gervasi, a former war correspondent and a staff editor of *Collier's*, has done a masterful job. He has taken a difficult, complicated and essentially non-glamorous subject, and has made it understandable, dynamic and interesting. It is unfortunate that so many Americans will not take the trouble to learn that an important subject is not necessarily heavy and dull.

However one feels about the current controversy over the "welfare state," he must concede that we have, and will continue to have, *big* government in the United States. The problem of major importance now confronting us is to assure that our big government will also be good government. When government costs, as it now does, one-fifth of the total national income, plain common sense demands that the sum involved be spent prudently for maximum national security and economic and social well-being. To attain this end, Congress created, in July, 1947, the now famous Hoover Commission. Each of its twelve members was a man of outstanding ability and experience in the field of governmental organization and operation. In addition, twenty-four "task forces" were set up to assist the Commission in exploring ways and means of streamlining the executive branch of the Government into an adequate tool of national and international policy. These task forces, composed of outstanding citizens in every field of national life, produced a mass of documents totaling nearly two million words, and containing shocking evidence of the inefficiency of our present administrative structure.

It is not possible, in the brief space of a review such as this, adequately to summarize Mr. Gervasi's book, which is itself a summary of the monumental mass of materials produced by the Hoover Commission and its task forces. The full flavor of the book can be enjoyed only by a full reading of it. The frustrations in the Executive Office of the President, the sheer wastes in our budgeting and housekeeping processes, the endless duplication, lack of coordination and plain dead weight in our Government—all are depicted clearly and fairly. No punches are pulled. For example: "There is so much of it [waste] in the military establishment as to reduce to insignificance the waste in other departments and bureaus." Or again: "Service to veterans must be rated as poor."

More important, however, than this merely negative evidence is the analysis of the concrete proposals of the Commission for reorganization. Though no attempt is made to cover up the disagreements which sometimes prevailed as to specific recommendations of the Commission, there is revealed a very significant agreement on practically all essential points. When twelve such men as those on the Hoover Commission can agree both as to what is wrong and as to how to right the situation, we may be reasonably certain that their proposals deserve our support. Mr. Hoover has indicated that, if all the Commission recommendations were put into effect, an annual saving of three to

four billion dollars would result. The Eighty-First Congress made a small start in this direction. Much remains to be done; therefore Mr. Gervasi's book will continue to be timely and important for many months to come.

PAUL G. STEINBICKER

SHEPHERDS IN THE MIST

By E. Boyd Barrett. Declan X. McMullen. 102p. \$2

This development of an article in *AMERICA* (12/4/48, *Pray for Stray Shepherds*) will be most acceptable to the numerous and enthusiastic readers of the original piece, and especially those who were unable to grasp between the lines the deep contrition and intense personal gratitude of a stray shepherd back in the fold. This exposition removes all possibility of misunderstanding or misinterpretation. Throughout the hundred pages there is a contrite and humble self-manifestation; indeed, the writer seems happy to have an opportunity of making a fuller statement of the bitterness and suffering of it all. He writes a simple soul-stirring portrayal of what it means to leave home and live riotously, what a marvelous thing it is, through the prayers of others, to enter into oneself and resolutely to return to a welcoming father. Nor does the writer think only of self; in most touching, poignant and convincing sincerity, he would go forth, and have others join him, at least in prayer, to seek and find and guide homeward other shepherds in the mist. This little book is not only interesting but inspirational and deserves a wide reading. Not only among the angels but even here on earth there is great joy over one sinner who repents. No one who reads *Shepherds in the Mist* will refuse to enlist in the prayerful crusade to bring stray shepherds back home.

DREW ASHTON

HEYWOOD BROWN

By Dale Kramer. Wyn. 316p. \$3.50

Heywood Brown was a remarkable man and Mr. Kramer does a thorough job of reporting the main facts about him. Older readers, especially, who remember the twenties and thirties—the days of speak-easies, the Sacco-Vanzetti case, the formation of the Newspaper Guild, Brown's venture into politics as a socialist in depression days, his Broadway production, *Shoot the Works*—will find this biography hard to put down.

For those who were addicted to the famous page opposite the editorial page (op. ed. to the initiated) of the old *Morning World* and were awed by the antics of the Algonquin crowd, there

will be an added pleasure in Mr. Kramer's account.

The most important event in Brown's fifty-one years was, of course, his conversion. This reviewer wishes there were more space given to that event. It is likely, however, that the author found it easier to dig up information about the outer events of Brown's life than it was to discover the workings of grace.

It is not clear just what Mr. Kramer's intentions were in giving the reader a side glance into the character of Ruth Hale, Brown's first wife. It would seem that a more modern, emancipated and miserably unhappy woman would be hard to discover. Intelligent and even talented, her life seems to have been one long frustration. Her spiritual distress must have been dreadful.

It is doubtful whether this book is the last word on Brown. Mr. Kramer tackled a tough job and with the resources at his command has dug up all the main facts about a man who was unique and yet representative of the confused, twentieth century, uprooted liberal. For those who followed Brown's career, this biographical portrait is a real contribution. Those of a younger generation ought to find it readable, too.

HUBERT N. HART

A TIME TO KEEP

By Peter Neagoë. Coward-McCann. 281p. \$3

Before I read Peter Neagoë's book, I had a vague impression of Transylvania. If I remember correctly, Dracula gave that country as his home-place. If anyone were to shake the cobwebs of Gothic castles and the werewolves out of the recesses of my mind, Peter Neagoë was the one to do it. Now I have had a far healthier view of a land called by its peasants "a beautiful spot on the earth."

It is good to see a strange country through the eyes of a man who remembers the days of his youth, who looks back lovingly and humorously, having the wisdom to recognize that this was truly "a time to keep." The author looks back upon a happy little boy, one who lived in a home "not poor, only not rich." He sees the vigorous notary who was his father, loved and respected in the village, fond of his wine, impatient with his children, sweating in the snow as he chopped wood to work off the explosive force of his choleric nature. He sees his mother, the patient one who would ask so often, "Do you understand?"—the laughing, baffling person to whom his father looked for approval even while professing despair at her weird and wonderful logic. When Peter was seven, and Irina, his sister, twelve, one gathers

that she could have added much to her importance by being a boy.

The author writes vividly of the lovely countryside, the trip into the mountains, the first venture into school, all the customs which give each way of life its own characteristic charm. But mostly this is a remembrance of people. One envies Peter his friendship with Uncle Gherasim, one of the elders of the village who had given the little two-year-old a taste of honey while he said, "May your life be sweet and long." And Peter's mother gave the traditional answer: "May the Lord hear your good words." Popa Radu, the priest, is another memorable character, as is Ion, the potter whose son became a sculptor. Men and women and children move through these pages, each with his own gleam of the brightness of living.

Two gifts blend in the making of this happy book: a faithful memory and a writing skill that succeeds in capturing the time for keeping.

MARY STACK MCNIFF

27 MASTERS OF POLITICS: In a Personal Perspective

By Raymond Moley. Funk & Wagnalls Company. 270p. \$3.50

Professor Moley has stated the purpose of this book as succinctly as it could be stated when he says, "This is a book on politics expressed and interpreted through sketches of twenty-seven individuals who were notable in public life in my time." Professor Moley's long years of teaching, practising, and writing about politics, eminently qualify him to write such a book.

Some of the political masters sketched are Democrats, some are Republican, some, like Henry Wallace, have shown various party allegiances, and one, Huey P. Long, was *sui generis*. The one bias appearing in many of the sketches springs, apparently, from Professor Moley's personal disappointment in seeing that "noble experiment," the New Deal, turn away from what seemed to Moley its early ideals, to purposes that neither the author nor many of the political leaders that he writes about could accept.

Professor Moley has done exceptionally well in outlining the personalities and the political acumen of most of the individuals he writes about. His sketches of Alfred E. Smith, Thomas E. Dewey, Henry A. Wallace and James A. Farley are excellent. He contrasts two Texans—John Nance Garner and Sam Rayburn—with great understanding. In handling Franklin D. Roosevelt, with whom he was once very close, the author seems to be reluctant to let himself go and say what he is really thinking.

Perhaps his weakest sketch is that of Huey P. Long. This weakness appears to be due to Mr. Moley's having been better acquainted with Huey Long than with Long's Louisiana. The sketch is not improved by a long quotation from Harnett Kane's opinion of Long and his regime. Those familiar with Harnett Kane and Huey Long and the Louisiana of the Thirties, do not place too much reliance on Kane's conclusions.

The political scientist, the general reader with even the slightest interest in politics and those who were masters of that art, will find Professor Moley's book very readable and very informative.

CHARLES G. WHITWELL

MEN WHO MAKE YOUR WORLD

By Members of the Overseas Press Club of America. Dutton. 319p. \$3.50

The purpose of this book "has been to paint a picture of this maladjusted world through the character and achievement of its leaders. There are dictators here and heroes, men of vision and men of the machine, men who have spoken wisdom and inspired hope, and men who have struck terror into every heart. . . . Here then, as seen by the men who make your news, are the men who make your world."

The personalities who are the subjects of this series of thumb-nail but often incisive sketches include Truman, Acheson, Attlee, Stalin, Molotov, Tito, Franco, Nehru, De Gaulle, Reuther, Oppenheimer, MacArthur, Hoffman, Churchill, Smuts, Salazar, Peron and Mao. The studies have been contributed by a panel of present and former foreign correspondents and number such able reporters as Helen Kirkpatrick, Walter Duranty, Herbert L. Matthews and Leigh White, as well as two of the victims of the recent tragic air-crash involving the newspapermen visiting Indonesia, the late George Moorad and the late Nat Barrows.

From the point of view of a Catholic reading public, special mention ought to be made of the sketch on the top personality of the lot, His Holiness Pius XII. This study was contributed by Thomas B. Morgan, who has served as a foreign correspondent for some twenty-seven years in Rome. While he is not a Catholic, he has written four books on the Church and has known the present Pontiff since 1931. The respect which Mr. Morgan has for the saintly Pope is to be seen on every page of his sketch. He writes of his subject with a reverence that is most edifying. Great as many of the other personalities are who have been covered in this volume, none can hold a



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candle to His Holiness, whose wisdom and goodness stand out so convincingly in the various episodes of his career as seen by Mr. Morgan. In addition, Mr. Morgan has caught something else which one fears too many have so far failed to realize. That is the fact that in the worldwide struggle against communism now being waged there is but one rock of strength with fixed and immutable concepts of right and ethics—His Holiness Pius XII who "rallying the faithful . . . cries out with the earlier defenders of the faith: '*Non prevalebunt*'."

On the whole, this series has been done with expert craftsmanship. One might, of course, question some of the choices and wonder at such omissions as those of Chiang Kai-shek and Carlos Romulo, to mention but two. However, it seems safe to say that this book is well worth reading and for many in particular fields well worth owning as a source of ready reference.

THOMAS H. D. MAHONEY

JANE AUSTEN

By Elizabeth Jenkins. Pellegrini & Cudahy. 410p. \$4

The story of Jane Austen's life reads like one of her own novels. The rectory atmosphere, the sprawling English estates with their elaborate parks, the

visits to relatives in the city or at fashionable resorts, the holidays in Bath, the flirting and matchmaking, the shopping sprees and gossip fests, the family solidarity, the class consciousness and, above all, the balls and weddings: these properties of the Austen novel were the real-life concern of Jane herself.

There was nothing tempestuous or spectacular in her life. Not even in the occasion of the publication of her work can a biographer find incident. Indeed, her indifference to publication is almost incredible, and we are grateful that she had a brother who undertook that business for her.

As the daughter of the Rector of Steventon and one of a large family, Jane had a normal, happy childhood. Fond of her brothers, with whose affairs she was intimately concerned all her life, and devoted to her parents, the deepest attachment of her family life was for her older sister, Cassandra, who in turn idolized Jane. The three hidden years of her life, shadowed by the death of the one mysterious man she is supposed to have loved, remain hidden in this as in other biographies; but this unfortunate episode had no ill effects on her writing. As for her personal life, she was not one to wear her heart upon her sleeve, and the significance of this period in her life has not been measured. She retained her lively,

sparkling good humor, her devotion to her brothers and their families, her preference for Cassandra, her healthy interest in and shrewd observation of the foibles of her neighbors and friends until the time of her fatal illness. She died thankful that, though she must die young and that she suffered great pain, she had been spared the clarity of her mind to the end.

Supplementing the meager facts of Jane Austen's life, the author, Elizabeth Jenkins, has given expert critical analysis of the novels with reference to their background in Jane's own life, as well as in the development of her technique. The work is scholarly and impartial, distinguished by extensive emphasis upon Jane Austen's letters and by an able exposition of the opinion that if her material was limited it was not by the nature of her gift, but by her own free choice.

FORTUNATA CALIRI

THE HERO

By Milard Lampell. Julian Messner. 298p. \$3

This novel is the story of illusions, the illusions of a not too bright Polish-American boy who believes in ivy-covered halls and hallowed traditions, in bright and beautiful young men and women from fine, cultured families, and who loves the game of football and the adulation its heroes win.

Lampell's story is exciting. He evokes the tension and the exhilaration of the game as Steve experiences it, as well as the carefully staged spectator delirium of big-time athletics. The game sequences are superb.

Behind the scene move sinister forces. From the climax—Steve's serious injury and the end of his playing days—the story moves quickly, though not too convincingly, to Steve's acceptance of his people, his own limitations, and reality.

This, then, is melodrama. Everything is here—a cold-blooded politician who "adopts" an athlete for sinister reasons, a coach who allows a badly injured player to go back into the game, a team physician who got his job through a family connection with the university president, and connives with the coach in his desire to use the injured player. While Lampell undeniably achieves the swift fascination of melodrama, both situation and style are often naive.

It is a good story, but I question its representative quality. Lampell gives us the university as seen through the fog of a particular set of illusions, while the real tensions between the desire of subway-alumni for spectacles and the attempts of administration and faculties to combat such pressures are nowhere suggested.

ALVAN S. RYAN

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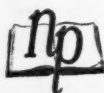
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THE WORD

And His mother said to Him: Son, why hast Thou done so to us? Behold Thy father and I have sought Thee sorrowing. And He said to them: How is it that you sought Me? Did you not know that I must be about My Father's business?

"I wouldn't want to be a priest," said Joe. He said it gently, as if to avoid shocking me.

"Neither would I," said I.

His eyes seemed suddenly to double in size, and his voice trebled upward a full octave. "Why not?"

"Because I care too much about the priesthood."

He was sitting sideways on a dining-room chair, one leg doubled under him, the other curled impossibly around the chair leg. Now he multiplied the impossibility by leaning his chin on one hand, studying me with wide eyes. "I don't know what you mean," he said.

"I mean that I don't think I'm man enough to be another self for Christ. I'm afraid I'd botch it."

"I bet you wouldn't," he said. "You didn't botch being a Dad."

"Thanks, Joe," I told him; and meant it much more than it sounded. "That's because you've got a good mother."

"Dad," he asked, "what did you mean—another self for Christ?"

"Exactly that," I said. "That's what a priest is. Look, Joe. Suppose I were the world's greatest football player, and I knew I was going to die. And suppose I said to you, 'Joe, I can hand down my skill. I am going to hand it to you. You go out on that field and play. Every time you throw a pass, it won't be you throwing; it will be me. And when you carry the ball, I'll carry it. When you kick it, I'll kick it.' Suppose you did that. Then you'd be my other self. That's what a priest is to Christ. It isn't the priest who baptizes people and forgives sin and offers Mass. It's Christ in His other self Who does those things. And a man who is Christ's other self ought to be quite a man."

Joe sat still for a minute. Then he uncurled his legs and recurled them. He spoke slowly. "What kind of man, Dad?"

"Joe, I could give you a quick answer."

He looked at me. "Go ahead, Dad."

"The kind you're going to be. You're the kind."

There was a long silence. Finally he said: "But I'd have to go away from you."

I shook my head. "I hope not, Joe. I hope that the closer you come to Christ, the closer you'll come to me, no matter how far away you go on this earth. If that isn't so, I'm a failure."

JOSEPH A. BREIC

THEATRE

CAESAR AND CLEOPATRA. Scholars seem unable to agree upon Julius Caesar's role in history: whether his career was a force for the good of civilization or whether the world would have been better off if he had never lived. In the opinion of H. G. Wells, for instance, Caesar was little more than a military adventurer, with a leaning toward self-indulgence. The leading character of the play at the National, sponsored by Richard Aldrich and Richard Myers, in association with Julius Fleischmann, is a man of larger dimensions. As created by Bernard Shaw and impersonated by Sir Cedric Hardwicke, Caesar is a wise statesman and a successful soldier, and also a benevolent diplomat and a pre-Christian Wendell Willkie hoping to fuse Rome's far-flung conquests into One World governed by reason instead of arms.

The action occurs in Egypt, in the year 48 B.C., when the Romans had established a tenuous beach-head on the

waterfront of Alexandria; and Caesar, while waiting for reinforcements, gets himself involved in the dynastic squabble between Cleopatra and her brother. Shaw ignores whatever romantic feeling may have developed between the Roman conqueror and the teen-age princess, or at most only hints at it. He gives us a Caesar whose personal interest in Cleopatra is avuncular, while as a statesman he uses her as an expendable pawn. To Cleopatra, Caesar is an amusing, oldish gentleman, who becomes Santa Claus when he promises to give her a throne and a dashing lover for a Christmas present, some forty-odd years before the first Christmas.

It may be true that this Caesar is only George Bernard Shaw disguised in Roman armor, but that does not make him less interesting. He is witty and wise and keeps his head when those around him, both friends and foes, are losing theirs. Shaw has invested some of his finest writing in this play, which is imaginative, humorous and rich in worldly wisdom. The characters are sharply penciled and running over with human juice, as alive as your milkman or the grumpy gentleman who lives next door.

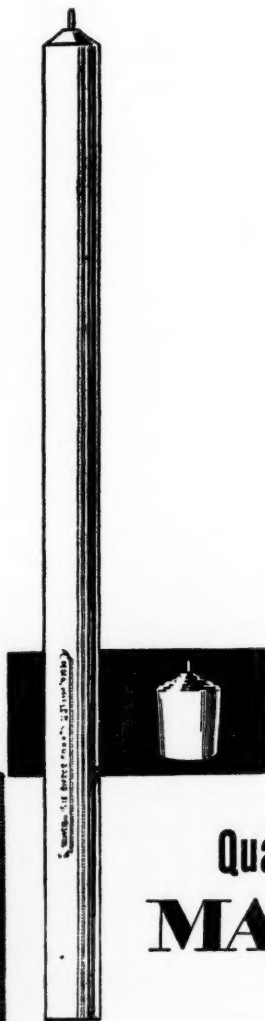
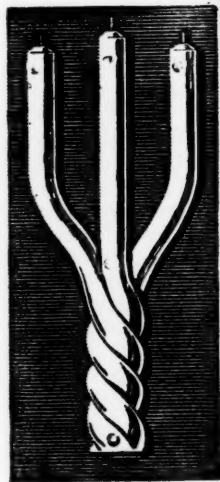
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Shaw's facile writing is matched by deft performances by members of the cast, whose interpretation of their roles rises from good to excellent. Lili Palmer, co-starred with Mr. Hardwicke, rates special mention for growing from girl to woman in her role as Cleopatra. Mr. Hardwicke directed, and Rolf Gerard designed the appropriate sets.

THEOPHILUS LEWIS

FILMS

RECENT BRITISH ARRIVALS. **THE FALLEN IDOL** will probably be found on most high- and middle-brow lists of the best pictures of the year. Certainly its exposition of adult intrigue and violence, seen through the eyes of a lonely, appealing and only half comprehending small boy, presents a fascinating insight into child psychology. Certainly, too, the collaboration of director Carol Reed and author Graham Greene is a beautifully attuned instrument of cinematic expression, and the performances of grown-ups Ralph Richardson and Michele Morgan and of young Bobby Henrey leave nothing to be desired. It seemed to me, however, that the picture's oblique and highly original approach to the timeless problems of unhappy marriage, human cussedness and infidelity merely diverted attention from and did not entirely conceal the fact that the story it told had a sordidness and an improbably melodramatic flavor which would not have stood up under more straightforward treatment. As a result I found it an externally arresting bag of tricks rather than a genuinely moving drama.

(Selznick Releasing Organization)

FAME IS THE SPUR is a sincere, well-produced and quite subtle character study of a British labor politician (Michael Redgrave) who might be Ramsay MacDonald—although the picture goes to some lengths to indicate that he is not. The story strikes an idealistic note as it describes its hero's boyhood in a Lancashire slum, his superhuman struggle to educate himself and his first recognition that he has a capacity for leadership. From that point it plays a descending scale as the man gradually abandons his principles and jeopardizes his cause through a succession of compromises, the implications of which he sincerely fails to perceive. The unconscious rationalizations which line his path to fame and ultimate failure are contrasted on one hand with the unshakable integrity of

his suffragist wife (Rosamund John) and of a boyhood friend (Hugh Burden), who plods selflessly and obscurely about the job of mine organizer, and on the other with the phenomenally successful business career of a third erstwhile slum boy (Bernard Miles), who frankly disavows any claim to integrity. Whether the picture intends to say that its hero was a champion of justice corrupted by success or that his goal was always the ignoble one of personal fame rather than public service is not quite clear. It is in any case a challenging and adult political drama. (Oxford Films)

TIGHT LITTLE ISLAND. I do not know whether Britishers are actually strikingly homogeneous or whether the quality is exaggerated for humorous purposes by the makers of comedies with satiric overtones. The fact remains that English producers are able thereby to invest comparatively simple situation-comedy with a bite and a pointed humor which generally eludes their American competitors. In illustration I submit *Tight Little Island* (a most felicitous title, by the way, lending itself to at least three equally apt interpretations). It is a tongue-in-cheek tale about the rugged and self-sufficient inhabitants of a small Hebrides island who are finally faced with a disaster too great to rise above when wartime restrictions cause their whisky supply to run out. Relief arrives providentially in the form of a cargo ship loaded to the gunwales with strong spirits, which runs aground and is abandoned on a nearby reef. The local residents' heroic courage and united enterprise in preserving their windfall against the depredations of the sea, a stuffy British colonel of the Home Guard and the Customs and Excise examiners is hardly a significant episode in British history. It is, however, the basis for a high-spirited and vastly amusing adult comedy in which the largest facet of humor is provided by the islanders' acutely specialized (but within the framework of the film universally accepted) norms of conduct.

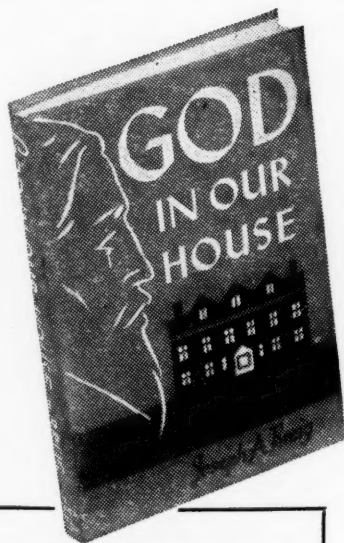
(Universal-International)
MOIRA WALSH

PARADE

THE RESOURCEFULNESS AND perseverance displayed at times by human beings were mirrored in the news. . . . The mood of the week was confined to no one continent. . . . In Virginia, a young engineer purchased

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JOSEPH A. BREIG is a well-known newspaperman. He started his career in journalism as editor of the Notre Dame University Scholastic, and since college has been twenty-three years in the newspaper business. For the last five years he has been Assistant Managing Editor of the Cleveland Universe Bulletin. But it is as a columnist that he is best known. He is the author of a regular syndicated column as well as the popular "Word," featured by AMERICA.

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an obsolete trolley car, made it over into a modern two-room house, rented it for \$40 a month. . . . Englishmen were aroused. . . . When a citizen found two live mice in his breakfast cereal, the Lambeth Borough Council sprang into action. After an investigation, the council reported: "Gross carelessness seems apparent in the handling of food. How else can we explain the presence of a two-inch piece of iron in a can of stew, a tuft of tooth-brush bristles in a breakfast roll, or pins in an ice cream cone?" . . . Domestic circles blazed new efficiency trails. . . . When a Chicago wife complained to her husband that it took too long for their nine children to gather at the dining-room table, the husband installed a fireman's brass pole, rising from a spot near the table to the upper floors. Asserted the husband: "Now, when the bell rings, the whole family slides down to the table in less than a minute." . . . Indiscreet ingenuity was manifested. . . . In Tyler, Texas, as when parents experienced difficulty in inducing their five-year-old son to gulp a dose of castor oil, they persuaded a store Santa Claus to phone the boy. After talking to Santa on the wire, the lad dashed to the bathroom, drank a half pint of the oil. . . . Another well-known fact was emphasized by the week's news, to wit, that men can be very tenacious of their objectives when they so wish. . . . In New York, a detective was ordered to find a forger known only as Bubbles. For days on end the detective went around calling out to thousands of strangers: "Why, hello, Bubbles." People stared at him queerly, but he persevered, and finally brought his quest to a successful conclusion. Slipping up behind a suspect, he shouted: "Why, hello, Bubbles." The man turned, said: "Hello." It was the forger.

On occasion, human beings are not too eager to reach the truth. . . . At such times, they exercise their ingenuity in trying to explain it away. . . . This phenomenon was exemplified frequently during the life of Christ. . . . Once, when the Pharisees and Sadducees came tempting Him and asking for a sign from Heaven, He said: "When it is evening, you say: It will be fair weather, for the sky is red. And in the morning: Today there will be a storm, for the sky is red and lowering. You know then how to discern the face of the sky, and can you not know the signs of the times?" Christ had given them many signs from Heaven: His miracles. They did not want the truth. . . . The spirit of the Pharisees and Sadducees is abroad in our century. Many labor to explain away what can never be explained away: His Divinity.

JOHN A. TOOMEY

CORRESPONDENCE

Corrections

EDITOR: My review of John T. Flynn's *The Road Ahead*, as printed in *AMERICA* for December 24, may give rise to two false impressions. I should like to correct them early.

First, the line, "Honesty demands advertence to a criminal waste of our natural resources and recognition of the contribution of World War I to America's financial supremacy." "Objectivity" would better express my meaning than "honesty"; I had no intention of questioning Mr. Flynn's sincerity, but only the completeness of his data.

Secondly, the line, "he simply assumes that the piecemeal consideration of welfare legislation is the artful plot of a radical cabal." "Assumes" is much too strong a word; Mr. Flynn attempts to prove his contention; in the opinion of the reviewer he does not succeed.

Granite, Md. JOSEPH C. MCKENNA

Real realism

EDITOR: Congratulations to *AMERICA*'s literary editor on his articles on realism, and his success in nailing the naturalist's lie. Our age is ripe for a restatement of art-standards; Father Gardiner's clear, forceful critique should go a long way toward a new *Ars Poetica* to help us see just what is wrong with much modern writing, especially the type which calls itself realism but depicts sub-human characters.

The present horrifying sex-crimes (on university campuses as well as outside) have more than a passing connection with the prevalence of the "moral cretin" type of literary character arraigned so strongly and well in the Gardiner article-series. As Chesterton saw two decades ago, ours is a mental breakdown much more than a moral breakdown.

Athens, Ohio M. WHITCOMB HESS

State and natural rights

EDITOR: Your comment (*AM.*, 12/24/49) on "Natural Law Institute" might deserve a clipping penalty. For by omitting the proper word "seems," you seem to hit from the rear in editorializing that "the last sentence unduly restricts the scope of state-made law." You say that of Dr. Manion's words:

Man's rights thus come from God and his nature, and not from the state. The natural law expects the state merely to secure and preserve the rights which God gave to man.

Contrast your opinion with the words of the Declaration of Independence: "To ensure these rights, governments are instituted, etc."

What you appear to mean is that among those rights are the rights of association for the general welfare. Man is a social being, and is endowed with an intellect. He thus has the right to use these endowments in furthering all his proper ambitions for individual and social welfare.

The statement of Dr. Manion need not be read into a merely negative power of the state (or society organized for political purposes). It is as positive as are the powers of individual and social man. And a people has a strict claim to the positive rights in human development, including private property in all its forms. The state sets the just conditions for holding and using private property; it does not, it appears, constitute those rights. And the justice spoken of inheres only in human nature's endowments and does not come from nowhere into the hands of a mythical state.

There is no justice nor right anywhere in the state that does not arise from man's individual and social nature. State materialism is enough of a danger today to call for exact definition of the place of the state vis-à-vis the created rights of man.

Cincinnati, O.

W. EUGENE SHIELS, S.J.

(Our objection was to the use of the word "merely" in the proposition cited. Instead of contrasting "our opinion" with that of the Declaration of Independence, our correspondent might have contrasted Dr. Manion's statement with that of the Declaration, which does not contain the restrictive word "merely." Is our correspondent maintaining that "a people" has a "strict claim," for example, to all the possible improvements in social welfare which can be attained by State action without violating private rights? Is there not a very large area of optional improvement, to be decided upon by the people themselves? And if so, is it accurate to say that "the natural law expects the state merely to secure and preserve the rights which God gave to men"? "Merely to secure and preserve" natural rights unduly limits the positive functions of the state, which cannot be defined in terms of strict natural rights. Alexander Hamilton wanted the Federal Government to be given very ample powers, as it was under our Constitution. Otherwise, he asked, "How can it undertake or execute any liberal or enlarged plans of public good?" (*Federalist*, No. XXX). Did the natural law require the TVA? Does it require the maximum in public recreational facilities—to mention but one phase of positive state action?—Ed.)

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